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World Peace
by Charles Fillmore

The Sustaining Power
by Genevieve C. Maurer

A magazine devoted to Christian healing

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HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The Spirit of Him that raised up Jesus dwells in me, and I am made whole

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The Spirit of Him that multiplied the loaves and fishes for Jesus is here, increasing substance for me, and my every need is supplied

These statements are to be used from

July 20 to August 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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World Peace

By CHARLES FILLMORE

THE United States of America is a type of the nation-union that may embrace all the countries of the world. The relation of our forty-eight States is a working model for a like relation that may be established among all the nations of the world. But the economic relations of our people are far from ideal, and we must incorporate into our government many public privileges that as yet are ideals only. The early Christians "had all things common," a plan that antedated by twenty centuries one of the Bolshevists' strongest appeals to the populace. Universal possession and use of all things in the earth must be established before we shall have the ideal government.

The greatest defect in Russia's attempt to establish this relation is the nonrecognition of God in human affairs. To exclude God from human affairs is to take away the very foundation of an enduring government.

History is repeating itself in the United States, and we have fallen into temporary paganism and the worship of the golden calf. But this condition will pass away when Truth returns and we again read out of the divine law. A Moses will arise in our midst who will prove by his works that he is the mouthpiece of Jehovah, and we shall accept his spiritual leadership.

The fathers of our nation felt the Spirit of God moving them, and they acknowledged Him as Creator and as the inspirer of their momentous act in framing the constitution of this country. This early acknowledgment of the mind of God as coöperating with the minds of men has not been strengthened with the years, because God has not been understood. The personal-God idea has not answered the many questions that have

arisen, and men have lost the early faith and trust that sufficed their forefathers. Now, however, the new concept of God as Spirit and a better understanding of Spirit and its laws are fast restoring the Creator to His creation.

When our legislators and government leaders are finally forced by adversity to acknowledge the directive power of earth's Creator, we shall have an entire readjustment of our political and economic systems. This adjustment must come, even though it break in pieces existing institutions on every hand. This period of readjustment is right upon us, and we shall very soon have to meet situations of tremendous import to the perpetuation of our government.

The great need of America is statesmen with spiritual vision. We need leaders who can see behind the visible, who can commune with the Great Soul of our planet and get a comprehension of what is going on in the kingdom of the heavens, which is the source of all that exists on earth. We must have such leaders before we can build an enduring civilization.

UNDERSTANDING of the homogeneity of the human family would eradicate much of the petty selfishness of men and nations. "And he made of one every nation of men to dwell on all the face of the earth," is a statement that is absolutely true. "One is your Father, *even* he who is in heaven." We look at the visible nations of the earth, and classify and estimate them according to the flesh. From this narrow viewpoint we see the appearance, the disappearance, and the reappearance of the same souls time after time, century after century, and, in our ignorance of the invisible realm, we think that they are new souls at every birth, thus giving the man of flesh the whole stage of existence.

A very little study of man spiritually will reveal to any one the fallacy of the popular assumption that a new soul is born every time an infant appears to hu-

man parents. Deep thinkers know better. Emerson says, "Be not deceived by dimples and curls, that child is a thousand years old." The people of earth today are the people of yesterday. Every one of us has gone for ages upon ages, from nation to nation. We have experienced the high and the low, we have been the rich and the poor, the wise and the ignorant.

Millions of souls are flocking in this age to be born in the free mental atmosphere of America. This is the Promised Land of the Israelites. It has lain fallow for thousands of years, overrun by so-called savages, who are themselves Asiatic, even Semitic, the lost tribes of Israel. The Lord of the planet has planned a new race, the birth of which is to be in the United States of America. The New Jerusalem is to be built here, not in Palestine, as many suppose. The progress and the prosperity of America are not accidental, but the result of divine planning. All the nations of the earth shall flow to her, according to divine prophecy. America is the pattern nation for the whole world. We can afford to be generous and forgive the debts that other less prosperous peoples owe us. The Lord expects us to act in a princely way and thus demonstrate that as we give we shall receive.

BUT AMERICA will be chastened by the righteous law if her people do not enlarge their spiritual vision and play the part of the sons of God. We can mobilize our people for peace and, through our firm stand for the unity of all the nations of the earth in the love of Christ, establish such a peace consciousness that all people will welcome it and peace will prevail the world around.

However, both seers and savants the world over are prophesying that we are facing a world revolution. These shadows of coming events are expressed from the public platforms and from the press everywhere. In the face of peace there is an undercurrent of unrest and a widespread feeling that the divine law has

not been fulfilled. Dishonesty in high places, banditry in low places, and the public disregard for moral standards indicate the need of higher ideals.

The attempt of our nation to separate and segregate itself from the nations of the world is a sign of selfishness. We do not want to take part in another world war, and we labor under the assumption that we can stand off and enjoy our peace and prosperity while the balance of the earth's inhabitants destroy themselves. This view is evidence of narrowness and selfishness on the part of our world leaders. If our religion is good enough for all the people of the world we must make our government of the same type. When we raise our own ideals to the proper spiritual standard, these United States of America will be an example that all the nations of the world will follow without question.

MATERIALISM is dominant in the minds of many of our world leaders. Being themselves ignorant of Spirit and spiritual laws, these leaders are ashamed to acknowledge God or in any way bow to anything higher than material methods in the conduct of men and nations. This must all be changed in the new civilization that is right upon us. The destructive thoughts and inventions of men will find expression in all the governments of the world that are not intrenched in divine protection.

A new race consciousness is absolutely necessary. The keynote of the new race will be the universal love, justice, and righteousness of Jehovah-Christ, who is the head of this planet. Jehovah-Christ is merely a name for the great soul, Jehovah God, who, as agent of Divine Mind, formed our earth, and has been incarnate many times under many names. His last personal incarnation was as Jesus Christ. Under His leadership we must mobilize an army of people who will charge the ether with thoughts of love, justice, honesty, purity, out of which will automatically follow universal peace. Not only the United States of America but all nations

must be unified under the Christ standard in order that the spiritual "league of nations" may be established.

EUROPEAN nations are charging America with usury and injustice in finances. We know that commercially our hands are clean, but we should allow the bankrupt nations of Europe their plea of incompetency and cancel all their debts; that is, give to all these nations the privilege of a world court of bankruptcy. Such an act on the part of the United States would open the way for world peace because all the nations of the earth would then look upon the citizens of the United States as an unselfish people.

Selfishness is "the abomination of desolation." Daniel, a great prophet, and Jesus Christ, a greater prophet, said that the end was near when this abomination would sit in the holy place. The end is near; the old order is passing away. Roosevelt said, "The issue before the world is Utopia or hell." Our ideals must be raised. "Where there is no vision, the people perish" (A. V.). Those who have the vision must stand forth and declare Truth as it is in Divine Mind.

One instant's view of the facts of life from the subjective side (God's side) makes all our carnal aspirations and struggles, all our ambitions, all our boasted wisdom and pride sink into utter nothingness; and we see instead, "the wisdom of this world is foolishness with God." All other objects in life fade into insignificance beside the one of getting more and more into conscious oneness with the Father, where, at all times, we shall pray the true prayer of rejoicing and thanksgiving that All-Good is the only real thing in the universe.—H. EMILIE CADY

The Sustaining Power

A True Story

By GENEVIEVE COURTNEY MAURER

DOROTHY Clark cast an appreciative glance in her young son's direction, then remarked to her husband, "Sam, I have been thinking what a delightful time you and Bob could both have if you would go down to the ocean this week-end and sort of camp together man-fashion at the cottage. I believe that it would be fine for both of you, as well as a good, jolly way to spend the Fourth, don't you?"

Bob's eyes shone with gratitude and delight as he cried, "Why, Mother, how did you guess that that's exactly what I have been wanting to do for a long time? Oh, can't we, Dad? Please say yes."

"If your mother doesn't mind being left behind, I think that Clark & Son will accept the proposition," Sam agreed.

But Bob's joyous face clouded. "Come to think of it, Dad," he demurred, "I don't like to go and leave Al. I wish that we could take him. He misses a lot of fun, not having a dad, you know. He'd like to go, too; I've been telling him that maybe we would."

"Perhaps Mrs. Gill would let Alfred go," Mrs. Clark interposed, "if you would ask her, Sam."

"All right, I'll do it, although she may not want him to go, but I, for one, should like very much to have Al with us."

"Call her now, Daddy. She's likely to be home!"

Sam, accompanied by his son as self-appointed adviser, stepped to the telephone.

"Hello, Mrs. Gill. This is Sam Clark speaking. I am about to ask a favor of you. Young Bob and I are planning on spending the Fourth at our beach cottage.

Now, we are hoping that you will let Alfred go with us. I promise you that I will not take my eyes off him."

"It surely is kind of you to want to do it," Mrs. Gill responded. "I dare say that any holiday without the other would be a failure for either boy. I know that you will be careful, yet I hesitate, because Alfred is pretty lively, especially when the boys are together."

"If that is all that keeps you from giving your consent, let us consider the matter closed and the children and me on our way."

BOB AND Alfred began at once to make their eager, boyish preparations for a happy time at the beach. Mrs. Gill, a business woman, also welcomed as a precious rarity a week-end entirely free from both office and home cares. After Alfred left, she thought, "This is such a splendid chance to go off on a recreation jaunt by myself that I believe I shall take it. I do not need to give Alfred the slightest concern, still, I had better leave my address here at the apartment house with the manager."

At the beach Bobby and Alfred were having the joyous, energetic time that boys delight in. Although charmed anew with the sea, they were enthralled by the idea that the sale of fireworks was not only permitted there, but actually encouraged. The mere sight of these intriguing wares was sufficient to make prospective purchasers of the boys, but it became necessary for the two celebrators to use their combined persuasive force to make Sam Clark see that it was not unwise to allow them to play with explosives. Bob won the argument with: "Dad, I've heard you say, lots of times, that the Fourth wasn't any fun at all without fireworks to shoot off yourself. We've never had any. Please let us, Dad."

Therewith Sam yielded, and the boys availed themselves of his indulgence by purchasing all the fireworks needed to make the day noisy as well as novel.

In spite of the watchfulness of Bobby's father, the

thing that he feared happened. Just as the two boys were leaning over to examine a giant firecracker that had failed to go off, with a sudden bang it exploded full in their faces. Screaming in pain, both boys covered their eyes with their arms. Sam, rushing to them, pulled protecting arms away to give their burns a swift inspection. Blackened faces dotted with sudden angry blisters struck terror to his heart. Bobby was running around wildly in paroxysms of pain. While Sam was trying to control his son, Alfred fainted.

"Boys! Boys! Oh, my boys! It is their eyes! Oh, what have I done?" the frenzied father cried. "Oh, why did I let you have them? I knew better, too." Then to the crowd that had gathered, "Quick, get a doctor—yes, right in their eyes—let's carry them out of here!"

THE DOCTOR to whom the boys were taken examined them carefully, then led the father of Bob aside. "Powder burns on their eyeballs," he diagnosed bluntly, then stopped.

"Will they see again?" Sam asked, fearfully.

The doctor looked at Sam closely, then answered, "There is nothing to be gained by evasion. The probabilities are that they will not see, or, at best, they will see only with impaired vision. I am sorry to have to say this."

"But is there nothing more that we can do?" Mr. Clark asked, then added, "I have plenty of money."

"No, nothing more, at present, except to keep them quiet and hope." He indicated Alfred. "If I were you, I should send for this little one's mother. Frankly, I have no hope at all for his sight."

"Poor Mrs. Gill! Yes, Doctor, I'll phone the mothers immediately," Sam stated, then went to put in the call. Pacing back and forth, waiting, he berated himself. "They can never forgive my carelessness. How I dread to tell Dorothy—high-strung as she is! This news will be more than she can stand. Yet, since

there is no immediate danger, I think that I shall postpone telling her until morning; besides, Bobby may be better then."

As the anguished man tried repeatedly to reach Alfred's mother, self-condemnation made his load of sorrow heavier. "Why did I not have sense enough to say no and stand by it. How I dread telling Al's mother! But why can't I get her? When Dorothy learns that her only child is blind through my carelessness, the shock will simply kill her. No, I know that it won't; she will devote the rest of her life to Bobby and try to comfort herself and me by thinking that it was 'the will of God.' Oh, God! Surely, God doesn't will sickness and disaster. No, I can't believe in a Supreme Being that hands out lifelong punishment to any one for no cause at all. As for these boys, what has either of these little chaps done to merit the turning of God's will so harshly in their direction? Shot a few firecrackers off, and now blind for the rest of their lives for that crime! If God had anything to do with this, He must be a cruel jokester. I'll spend my life, too, for these unfortunate boys, but no one can ever make me think that God would will them to be blind as the result of a little innocent fun. The only kind of God that I want is one that can make them see. Why, oh, why am I so powerless to help these little fellows, who need it? With all its progress, why is medical science so helpless against such barriers?"

MRS. GILL could not be found, for the only person who knew where she had gone had likewise taken a holiday.

"I don't believe that there is any use to try any longer," the operator told him, so Mr. Clark returned to the boys. As he entered the room, the nurse motioned to Alfred and whispered, "He's been unconscious ever since they brought him here, but see, he's coming to now."

Alfred stirred uneasily, then moaned, "My eyes!"

In a few minutes they heard him declare with vigor, "God's in my eyes. God can't hurt, so my eyes can't hurt."

"The poor little thing is delirious," the nurse remarked.

"God's in my eyes. God's here in my eyes," was the burden of the refrain that the restless, semiconscious boy with bandaged face repeated often throughout the next few hours.

"He is sleeping now," the nurse reported. "Sleep will do him good. Dear little fellow!"

Meanwhile, Sam was busy with his son. "Daddy, my eyes are burning up!" the boy kept crying in his distress. "Daddy, do something! Do something! I just can't stand it any more!"

The father called the doctor. "All that we can do we have done," the latter advised, "except to administer opiates again."

So, after giving the boy a quieting medicine, the doctor sat down in the waiting room and talked to Bobby's father. In the course of their conversation Sam mentioned his inability to reach Mrs. Gill.

"Hard shock for her! What sort of woman is she?" the doctor asked.

"I don't know her very well, but she impresses me as one of those calm, self-possessed people whom nothing bothers. Still, with a thing like this, who knows?"

"Yes, who knows?" the doctor mused. "A doctor sees people in times of stress if any one does. In my experience I have watched them meet their problems and I have come to the conclusion that each person meets his in one of three ways. There are those who accept every adversity with a sort of active resignation: 'This has come upon me; I can't do anything about it but submit, so I might as well submit quickly and let it get me.' They are the kind that usually resign themselves to their fate or to a punitive God.

"Then, the second type is made up of the fighters—

the kind who have strong wills of their own, who rely on their grit, their nerve, or sheer stamina. They blame their condition on themselves, so have to bear it themselves. They seem to have a better chance at life than the first class, but often they are hard to cure."

"Why is that, Doctor?"

"Because, in fighting the trouble, the disease becomes such a very real thing to them! Sometimes they enjoy the fight so much that they do not want the warfare to be finished. I have noticed that those with chronic troubles are usually those whom I would term 'fighters'—people actually enjoying their battle with the foe."

"And the third class?" Sam prompted.

"It is strange, but I used to meet them so seldom that for a long time I thought that there were only the two classes—the quitters and the fighters. But now I meet more of them, and from their attitude I can tell them immediately," the doctor explained.

"What do you call them?"

"The 'above-its.' They seem to stand aloof from their trouble—above it, just as if it were nothing at all to them, as if they did not need to worry in the least, for some superior intelligence would see them through."

"I take it, then, that this class is easiest to treat."

"Oh, by far!" he exclaimed. "In fact, you have no idea how much more easily and quickly such a patient recovers! If an 'above-it' with this 'it-is-nothing-to-me' attitude has, we shall say, an operation, I know that I can expect no customary swelling, temperature, or nausea, and that the recovery will occur in about half the time. It is just as if he were sustained by some power that lifted him above it."

"From the way you talk, Doctor, you must believe that thoughts have a direct influence on health."

"Believe it?" he laughed. "I know it." The doctor sat quiet a few moments, as if in deep thought. "But, at that, it is something more than thought—it is some-

thing deeper, an attitude, that does it. These 'above-its' rely on a sustaining higher power."

IN THE morning Alfred's nurse looked up with a start. Alfred was sitting up in bed.

"Where am I? What are all these for?" he demanded, tearing the outer bandages from his eyes.

The nurse rushed to him, commanding, "Keep those over your eyes, dear. You must not open your eyes."

"Why not?" he questioned, then cried joyfully, "Oh, I know—whoever you are, you have a surprise for me!"

"I am afraid so," the nurse thought, tightening the bandages.

"But I don't want these cloths on any more."

The nurse protested, but Alfred was equally determined that they must not stay there. "There!—they're off! I'm going to look now," he called. "Why, what is this? A hospital?"

"Can you see?" the nurse cried. "Let me look at your eyes." She peered at him closely, examined first one eye, then the other, before she announced in amazement, "Not a blemish on them, and not one blister left on your face!"

"Why should there be? God is in my eyes. Don't you know that 'God is my health, I can't be sick'?" Alfred quoted, then, noting her bewilderment, he explained, "God is everywhere there is."

When the doctor made his morning call on the injured boys, he too was not only surprised, but delighted, to see that Alfred had made such a speedy and complete recovery. "This boy has a greater resistance and power of recovery than Bobby," he remarked to Mr. Clark, who had just come in.

"Nothing is wrong with my eyes," Alfred stated, then repeated to his visitors, "My eyes are all right always, because God is in them."

"Ah! That accounts for it," the doctor remarked. "You see, Mr. Clark, this youngster is one of those 'above-its' who have the sustaining power. He also

possesses the greatest power of resistance known—faith in God. I have seen it heal patient after patient apparently beyond the aid of human skill. Indeed, we doctors know better than any one that God is truly the Great Physician."

"That's great, Al!" Mr. Clark said. "I am glad that I can tell your mother that the accident wasn't serious for you." Then he turned anxiously to the doctor. "Have you seen my son this morning?"

"Yes, I have, Mr. Clark, and, frankly, I do not like his condition. I advise that we either call a specialist down here, or take him to the city at once."

Alfred, overhearing the conversation, asked, "What has happened to Bob?"

The men were surprised. "Why, don't you remember about the giant cracker that exploded in your faces," they asked him, "while you were looking at it?"

"Yes, I remember that," Alfred said. "Is that why I am here?"

"The only reason; and Bobby is here too. His eyes were hurt at the same time."

"No, Mr. Clark," Alfred insisted firmly, "that can't be. God is in Bob's eyes just the same as in mine. I know, because God is everywhere."

But Sam, concerned with the problem of removing his injured son to the city, did not heed the words of wisdom that were falling from childish lips.

SAM LIVED through all the degrees of grief from compassionate pity to guilty remorse, as he told his wife the news of the accident. Her mother heart was broken with sympathy for her suffering little boy. When she saw him, she prayed, "O God, take away his pain," as she pillowed his head close to her own.

Bobby did get easier, much easier. The nurses came and took him to the surgery, where the specialists looked at the burned eyeballs. They confirmed the country doctor's decision: "At the best, impaired vision with little hope of sight."

The pains began again and the nurse administered opiates. Days passed with little improvement.

The mother was very desirous of helping her son, yet incapable of doing it. She did not know much about seeking help from God, but as she sat there by Bobby's bed day after day she tried; praying, first hopefully, then despairingly, always beseechingly. Sometimes, she was resentful, but quickly, fearfully, she would counteract that feeling with, "Thy will, O God, be done."

Much to Sam's surprise, instead of casting the blame for the catastrophe upon him, with sweet unreasonableness she took it all upon herself. "It was my pride that brought this to him," she explained. "I always adored his beautiful, big eyes and his handsome face. I was too proud. This is my punishment for my vanity and pride. Dear, I pray continuously for strength to bear His will."

"There it is again—'God's will'!" Sam cried out in exasperation. "Dorothy, can't you realize that this blindness is not God's will? Look here! I am a father. Do you suppose that I would will this thing to happen to my son? If we believe anything at all, we have to believe that the Father of all is merciful and loving toward His children."

BUT HIS reasoning seemed to make no impression on her, for she was still seeking. She had heard of people's finding exactly what they needed in the Bible to comfort them, but she didn't know where to look, or what comfort to look for. Turning pages aimlessly she came to the concordance, where she found the word 'blind,' and under it, "Who sinned, this man, or his parents, that he should be born blind?"

She found the passage and read, "Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him."

"It is comforting to know that I am not to blame," she thought, "although I don't understand what is

meant by 'the works of God should be made manifest.' " Some one's coming in interrupted her thoughts. "Why, Alfred," she cried, "come here, please. Let me look at your eyes. No, I could never tell that they have been burned."

"Why, only my outer eyes were burned, you know, not my real eyes—God's eyes," Alfred told her.

"But, Alfred, the doctors told me that in the beginning your eyes were burned just as Bobby's were."

"I know they say that, but they don't understand. You see, I let God work in me. He just worked in my eyes. God is there all the time, you know. That's all there is to it. It's easy as anything, then."

There was the same idea again, "the works of God . . . made manifest in him," but how, how was she to make them manifest?

"Alfred, tell me," Dorothy demanded, "who showed you how to let God work in you?"

"Mother did."

"Then, I am going to get Bobby's father, and I'm going to have her tell us how, too," she said aloud, as she thought hopefully, "Perhaps Sam is right about it, that God's will is good."

MRS. CLARK wasted no time in broaching the subject of healing to Alfred's mother. "Mrs. Gill," she asked, "I want to know if Bobby can be healed as Alfred was."

"Indeed, God can and will heal any one. Bobby's face and eyes can be healed perfectly. Let us stop thinking about God as a personal being who disciplines us by hard conditions, but let us think of God as the great all-inclusive universal principle of good. This God power works for any one who accepts and uses it. Through our acceptance of this principle and our desire to use this God power for Bobby, he becomes a channel for the expression of good in the form of healing. In Bobby, just as there is in each of us, there is this God self, the spiritual being, the indwelling

Christ or Christ mind, as we call it, which is perfect, ineffaceable, eternal. Healing is the certain result of beholding the perfect indwelling Christ. The real self of Bobby, this Christ within him, sees perfectly today just as it always has. In Truth, the Christ within him sees only perfection."

"I am beginning to believe that God can heal him, but it is difficult for me to think that Bobby has not been hurt," Mrs. Clark confessed. "But will you go to the hospital with us now and do whatever is necessary to have him healed?"

"Yes, indeed, I'll gladly treat him," Mrs. Gill replied. "If you can not yet see him perfect, just keep your thoughts off the affliction, which is only an illusion, since only the good is real. Try to help us by admitting to yourself that God has power to heal. Can you not say for Bobby, 'God is the only power, and God is love'?"

Mrs. Clark repeated it aloud, *"God is the only power, and God is love.* Oh, I do believe you! I will say it. God bless you!"

WHEN Mrs. Gill went in, Bobby was not under the influence of opiates. As was usual in such a condition, he was screaming with pain. She spoke to him, then sat down beside him, and meditated a few minutes. Soon Bobby was listening to news about Alfred.

Mrs. Gill laughed and joked with Bobby until he said, "I'm glad that you are acting as if I were going to see again."

"I am not acting that way, Bobby. I know that you are already able to see. You see, Al and I know about a wonderful, strong Power that lifts a person up above all pain and hurt, and makes him feel better than he ever did before in his whole life. I tell you, let's play a game! Can you think what was the nicest thing that you ever saw—the thing that made you the very happiest?"

"Let me think! Yes, my shining Christmas tree

with the big star at the top," he answered eagerly.

"Fine! Now, are you sure that you see it?"

"Yes, just the way it looked."

"All right, now you keep thinking about that prettiest Christmas tree, and I'll think about this wonderful, strong Power that lifts you up and up"—she was silent a little while—"until there is nothing, nothing, but a wonderful, shining Presence all around you. You are in it. You are bathed in it. Your beautiful, shining eyes sparkle with it—the beauty and strength and health of God. Your eyes, dear, are filled with this glorious shining Presence and Power. They are well, perfectly well. You accept this, Bobby, that your eyes are well, well, well!"

The sweetest smile illumined the portion of Bobby's face that was unbandaged. "How like the Christ Child he is!" Mrs. Gill thought, as she added silently, "Through the Christ in you, you are healed."

"Mrs. Gill," Bobby added happily, eagerly, "I not only saw the star, but I saw you, too—just as plain, all bright and shining. Why, that's funny, I can see, and I still have these bandages on."

"That is because you are seeing with your God eyes, your inner eyes. Every one has them, but only a few know that they can use them. Say nothing about this to any one," Mrs. Gill admonished, "but surprise them by still seeing when they test your sight again."

"I'll do that," he promised, then added drowsily, "My! I'm glad you came!"

HE WENT to sleep peacefully, for the first time since the accident. From that time on Bobby's sleep was natural. Every day he protested less often that his eyes hurt him.

"That is a good symptom, is it not, Doctor?" his parents asked, hopefully.

"It may be, and we hope that it is," he replied. "On the other hand, absence of pain may mean that the eyesight is gone. We must use every precaution."

"And keep on knowing that *'God is the only power, and God is love,'* " they said to each other.

The mother and father took as much of Mrs. Gill's time as she could spare. Mr. Clark recalled the remark that Alfred was an 'above-it' and asked about the power that sustained him at the time of the accident.

"It is one small unit of the great total of God's blessings," Mrs. Gill returned. "While God is always ready to heal, or aid in any emergency, still if one lives in the consciousness that God is ever present and all-powerful, either the emergencies and adversities will be averted entirely, or, if they do come, they will affect us but slightly, if at all. In other words, if we are conscious only of God's good, through Spirit we are made immune 'to all diseased thoughts and germs,' as well as to all undesired and unlovely experiences."

"Alfred certainly was not aware of the fact, at least consciously, that he was hurt," Mr. Clark commented.

"That is not surprising to one who understands Truth. Alfred has been taught from babyhood that within him is the God self that 'cannot be sick or hurt or afraid.' It was this innate belief that sustained, supported, and carried the outer boy over the injury and allowed his perfect sight to be brought out in manifest form so that all could behold it. You remember Jesus' promise, 'Nothing shall in any wise hurt you.' "

WHAT fears, what joys, are in the hearts of people in hospital corridors!

"I've said, *'God is the only power, and God is love,'* with every breath this morning," Dorothy confessed to Sam as they went toward Bobby's room. "I believe it, and yet I am half afraid to believe it too much. O Sam, if he just does see, even a little bit, when they take off the bandages! But if he doesn't——"

"But he will, dear." Sam answered with assurance. "I understand so plainly, now, how the good that we accept becomes ours. We have accepted perfect

sight for our boy. We must recognize nothing less than perfection for him. We see him as a spiritual being manifesting perfection in his entire body. Our part is to believe, even if we have only the mustard-seed size of faith. God does His perfect work in Bobby. Believe, Mother, believe!"

As the doctors unwound yard after yard of dressings, the mother and father kept their eyes upon their little son. The last bandage, then the pads over the eyes were lifted off. Bobby blinked a moment. The doctors bent nearer. Would the retinas reflect the image? They waited in silence.

Bobby stirred, then spoke in a disgusted tone, "Aw, Dad, you're crying!"

"Yes, Son, big crocodile tears," Sam told him, "because I am so happy that your eyes are all right."

"You knew they were, didn't you, Mother?" Bobby asked.

"Sometimes I did, dear," she replied.

He turned to the doctors and motioned toward the pile of dressings that they had removed. "You doctors certainly have been wasting a lot of bandages," he remarked seriously. "I told you a long time ago, when I woke up that day, that I could see."

"Well, Bobby, we weren't so sure of it," the specialist answered. "In fact, I am still surprised." He finished making the tests and examination. "My boy, your sight is fine. You have something to thank God for all the rest of your life."

Bobby grinned in agreement, "Sure, I see good now."

His mother had her arms about him. "Yes, thank God," she said, meaning it too, " 'good' is what we are going to keep on seeing all the time, for that is all there is to see. The works of God are made manifest. Even while we grope for faith, God's infinite power sustains us. Indeed, how true it is that *'God is the only power, and God is love!'* "

About Miracles

By C. O. SOUTHARD, M. D.

MANY people insist that miracles never take place, while others are just as sure that they are a reality. It depends entirely on the point of view. It is strictly relative to one's belief. If you have a materialistic slant and do not believe in miracles, you will never see one, but if you do believe in them, you will perceive many. There is not a day on which the unexpected does not happen, not a day when something does not occur to startle you if you have not been closely observing your wishes and your thoughts.

But what do we mean by a miracle? Ordinarily we mean something for which we cannot account by recognized natural laws. In other words, man classes anything that he does not understand as a miracle. Since we do not yet fully understand all the laws of the universe, it is plain that such miracles are of frequent occurrence. Hence, we may make a statement that seems paradoxical. So-called miracles are frequent, but there is no such thing as a miracle, if, by that word, we mean something that breaks a cosmic law.

The idea as to what is, or what is not, miraculous is also relative, relative to our knowledge, and to nothing else. To a savage, a flying machine is a miracle when he first sees one. He does not believe that it is man-made, because experience has taught him that only birds can fly. He therefore takes the materialistic standpoint and denies the fact, or he falls back on his superstitious belief in the powers of evil and tries to destroy the object. To us it is an everyday affair, to him it is a miracle. But it was not so many years ago that some of our learned men claimed that these machines never could be successful, because, owing to the law of

gravity, they must fall to the ground, being heavier than air.

Similarly, the first balloon was looked upon as a piece of witchcraft, because everybody was acquainted with the law of gravitation, some painfully so, and nearly all were convinced that no man could rise in the air unless aided by the powers of darkness.

IN NEITHER of these cases is the power of gravity defeated. The law of gravitation is in full action at all times. In the balloon, the bag is filled with a gas so much less dense than air that the whole machine weighs less than an equal volume of air. In consequence the heavier air rushes and crowds in below the balloon, really lifting it in order to be at the bottom. So we see that what raises the balloon is really the force of gravity applied in a novel way. Once started upward, the bag and its load will rise until the total weight exactly equals the weight of the same volume of air, when it will rise no higher.

In the case of the airplane the rapid motion of the air, as it is driven backward, and the forward motion of the ship exert a lifting force against the wings, thus raising the machine. Laws are fixed and unchangeable, that is, the cosmic laws that we term scientific. But their action may be modified by the simultaneous ap-

The Lord is our shepherd. He leads us into the green pastures of contentment and beside the still waters of peace.—SELECTED

plication of other laws. The law of gravity says that the airplane shall fall, while the laws of mechanics say that the swiftly moving air shall lift the machine. By working in accordance with these laws man soars aloft, covers great distances, and returns safely to earth, an accomplishment that was once to many people a miracle, to others a device of the Devil.

Let us take another example. When it was proposed to build a ship of iron, disaster was freely prophesied, for iron sinks in water. That is true of a bar of iron. But the iron ship is a reality. When that same bar of iron is rolled into plates and they are fashioned into a ship, we have a large vessel containing so much air that it is, bulk for bulk, lighter than water. The heavier water, therefore, forces it upward and holds it at the surface. The object, made of material heavier than water, is kept afloat by the power that causes a lump of iron to go to the bottom.

It has always seemed strange to me that many so-called scientists never use their powers of observation outside of their laboratories. If they had watched an old-fashioned tin dish pan floating in a sink full of water they would never have doubted the success of the iron ship, while if they had watched the birds they would have seen the possibility of the airplane.

WE ARE today surrounded by things that would seem miraculous to an ignorant person, but which we accept as a matter of course. Among these are the telephone, the electric light, the automobile, and the radio. It is not so many years ago that witchcraft would have received the credit for all these. They all are due to the intelligent application of laws that scientists have discovered. And the end is not yet, for men now are delving into the unknown as never before.

But, it will be objected, these things are all of the so-called material world. How about the intangible things? How about the healing of sickness, the bringing of supply, or the removal of discord? Surely these are miracles. I grant that they may seem miraculous many times, yet I must still insist that there are, strictly speaking, no miracles. Everything is done in absolute accord with law. We may not understand the laws at work in every case, but it must be true that law and order reign supreme over every action. Every scientific investigation leads to this point. Then, if

these things happened under a suspension of the rules, or by chance, there would be no way of repeating them. It would be merely an accident if your prayers were answered. If it were not true that law governs everything, the Master could not have given us His great promise, "He that believeth on me, the works that I do shall he do also."

This brings us into the realm of mind and mental laws. We are only beginning to understand the latter. Psychology is a very young science, and very early it became sidetracked and spent altogether too many valuable years on nervous and emotional reflexes, instead of trying to find the basic principles behind all mental activity. In fact, there has been so little work done along this line by academic psychologists that it is difficult to get much light on the subject. We have been obliged to seek without their help, and metaphysics has been of the greatest aid to us who have tried to follow this line, more so than any work on psychology.

WE KNOW that there is a mind, and that mind is behind every activity that we meet. We are also satisfied that all mental action follows definite laws. We cannot define mind scientifically even now; we cannot grasp it by any of our senses, and we know but little regarding mental laws. Some good people would tell us that we must not attempt to use a thing with which we are not fully acquainted. This is far from the truth, about as far as one can get. If you are holding this belief, do not turn on your electric light tonight.

Nobody knows exactly what electricity is, yet we have been using it for years. We began using it before very many of the laws governing its action were understood. And here is a real secret. If electricity had not been used we would know no more about it today than our great-great-grandparents knew. The more it was used the more was learned about the laws of its activity, and the more useful it became, until today we are performing many seeming miracles with its aid,

and this without knowing just what it is. We are traveling daily by means of its power; we are talking to friends across the continent; we are cooking food, or freezing it; we are lighting our homes, and warming them; and we are listening to music from great distances—all through the application of the laws governing an unknown thing.

We cannot define mind, no, but we are using it, and through observation of its workings we have discovered some of its laws. The more we apply the rules we have learned, the more we discover. When I left college I thought I knew a great deal about chemistry. I soon learned how little I really knew, but, as I applied that little, the knowledge rapidly increased. This seems to be one of the laws of mental action: that use of what one has brings more. It will always work out this way.

Mind is the connecting link between man and his Creator. It is through mind that we "contact" Him, and it is through the same channel that He speaks to us. Many are seeking now to know the laws of mind, the knowledge of this great power present in each one; and the answer is coming slowly, just as we apply the knowledge that we do have, and show that we are ready for more. Our knowledge has now reached such a point that we realize that, while we are in this body, our real life is entirely unseen and intangible. We are beginning to feel the presence of that unseen realm all around us, and we find that it is a realm of strict law and order, that nothing is left to chance. Hence, if we take a miracle to be something that is opposed to universal laws, we are justified in saying that no such thing ever happens. But if we say that a miracle is something that we cannot explain in our present state of enlightenment, then we must admit that such things are very common.

NOW, AS to those other miracles mentioned, healing, and so forth, I still maintain that they are not strictly of this order. We speak of the healing of a dis-

Unfailing Principles

By MINOLA MADDY

I WAS endeavoring to teach a young friend of mine how to drive an automobile. He was a very conscientious person, and each mistake discouraged him terribly. His turning a corner too sharply and taking the rear wheels over a low curb, or killing the engine in an embarrassing place, would send him into a nervous perspiration. Then during the remainder of the lesson he would be glum and unhappy. Yet he was determined to learn.

As he became more skillful and did not make so many minor mistakes, he began to have more confidence in himself. He drove very well until one day we came upon the scene of an accident. Then for a while he was again nervous and without confidence.

After some weeks of trying, he became so discouraged that he told me in the middle of a lesson that he was going to give up driving, that something must be wrong with him because he did not seem to be as capable as other persons.

I pondered for something to help him, something that would give him self-confidence and courage. Just then a beautiful high-powered car passed us, skimming over the road quietly. I had an inspiration.

"See that car, Jim?" I asked.

"A beauty, isn't it?" he remarked. "A late model."

"Even though there have been thousands of motor car accidents, the makers of that car are still trying to make better and more beautiful cars, aren't they?"

"Why, of course."

"Why don't they realize the number of accidents that automobiles are involved in and stop manufacturing them?"

"Because they want to make money, I suppose," was Jim's dubious reply.

"Partly, but if there were no demand, production would stop right now. There is a greater reason."

"I don't see what you're aiming at."

"Just this: When a few men started the automobile industry, they discovered a great principle—a working law, in fact a number of working laws. If every automobile in the world today were suddenly destroyed, inasmuch as we know the laws of a motor and what is necessary to make a motor propel a car, it would be no time at all before the world again would be teeming with cars. But it took a long time for man to discover that law and to find out how he could use it.

"The fact that one car is wrecked makes no impression at all on the law of motors. In each accident somebody in some way made a mistake. But it does not follow that everybody else will make the same mistake. On the contrary, it is likely that they will not make the same mistake, having profited by the first one.

"A spark forced into a bit of vaporized gasoline explodes with considerable force. The inventors of motor cars discovered a way to use that law so as to turn the engine in a car. It is a scientific law, yet a spiritual one as well, because it is enduring. It has given man a power that few other modern inventions have.

"You see, Jim, man as a race does not let mistakes stop him. As an individual he does sometimes, just as you want to quit driving because you have made a few mistakes or have seen some one else make them. When people first began to live in really large cities, it was feared that such a move would be the end of civilization. We are making lots of mistakes. City governments are not so honest or so efficient as they should be. There is the unemployment problem of city inhabitants. Yet, with it all, there is a surplus of farm products. Man as a whole does not allow mistakes to stop his progress.

"Getting back to cars, Jim, the fact that you make a

mistake has no more effect on the fact that you ca drive a car than a wreck has on the law of motor car

"Once we have discovered a working principle, suc as the law of electricity, we can never again disregar that law or be ignorant of it. We would never be will ing to do without electricity or automobiles or radios no matter how many mistakes we make while trying t use them. Why? Because we have discovered some thing lastingly useful, enduringly beneficial."

JIM began to grasp my idea.

"You mean that, even though some one has broken a law of driving and has had an accident, he can be equally sure of not having that accident again if he will obey the law that he broke."

"Exactly. By following the laws of driving that you have learned and by making due allowance for other drivers' mistakes, you can do much to avoid serious mistakes; but even if you make mistakes you should not let them hinder you permanently."

A few days later I called Jim, eager to see what effect our conversation had had.

"You don't need to give me any more lessons," he said. "I'm driving to work every day and enjoying it."

That set me thinking.

If an understanding of the infallible principle back of motor cars could help Jim to have confidence in himself as a driver, in spite of his mistakes, why could not an understanding of the infallible principle of other things in life help other people?

Take for example the principle of love. I have a friend who is constantly unhappy because of a feeling that his family does not treat him justly. Everything that happens is, he feels, just another instance of unfairness on their part. His family naturally resent this biased attitude, and do not feel as loving toward him as they would otherwise. By suspicion and antagonism he shoves them away in one body and makes of himself an outcast.

If this friend had an understanding of the unfailing principle of love at work in the minds and affairs of his family, he would not look upon every little inharmony as an end of their love for him. He would not think that they were working together against him. He would see a quarrel or an injustice simply as a mistake, on his own part as often as not. An accident, we would call it, as to cars. He would understand that a quarrel does not end the love of the family any more than an accident ends the law of automobiles. The thing for my friend to do is to set about repairing the damage.

A knowledge of the infallibility of love would change him from an outcast in his family to a beloved and necessary member.

THEN there is the infallible law of prosperity. Lack of money and the necessity of pinching economy seem very real, more real than any likelihood of sudden riches. Just as when a car runs out of gas in some lonely spot, the fact that the car is not running is very much more real than the fact that it was running a few minutes ago.

The fact that at this time you are not demonstrating prosperity is no proof that the law of unfailing supply is destroyed. Rather is it proof that you are not using that law. Your thoughts, or your beliefs, which are even more powerful, have damaged the working mechanism of your prosperity machine—and your car refuses to run.

The way to start it running again is not by declaring that there is no such law, but by making your thoughts work in harmony with it. Abide by the law of "faith and works," and know that the law can be depended on to work for you. The accident of your lack of supply is not real or lasting, if you repair the damage and start anew.

Certainly, if we have learned to depend on material laws, we can learn to depend on such spiritual laws as faith, love, plenty, and joy.

The Phoenix

By GEORGIANA TREE WEST

ONE OF the most interesting bits of symbology found in the old Egyptian mythology is the story of that fabulous bird, the phœnix. According to the story the phœnix was sacred to the god of life, Osiris, and lived a solitary life in the desert wastes. After an existence of about five hundred years, the bird, beaten and buffeted, old and worn, tired of existence, would make of its nest a funeral pyre, and, settling down amid the flames, would be completely consumed. Then, wonder of wonders, from the pile of ashes would burst forth in all its pristine glory a new phœnix; new life, power, and beauty out of the ashes of the old. You can readily see why the phœnix was the emblem of immortality to the ancient Egyptians and why today we use the word phœnix to typify new growth springing from old ruins.

Have you ever thought how phœnixlike is our existence on this earthly plane? How we, like the phœnix, at times rise from the ruins, the ashes, of some phase of our existence to a higher, finer, nobler expression of life? Only, unlike that mythical bird, we do not deliberately destroy our surroundings in order to set ourselves free. Far from it; we usually face with horror and dismay the seeming disaster closing in on us—too material-minded, too short of vision, to see that only through the seeming disaster can we attain freedom from the clutch of circumstance, which is choking our fuller, finer expression. When a man goes through seeming ruin in the realm of finance, or perhaps the emotional realm of love and harmony, or the realm of health, and comes through the ordeal better and finer, less material-minded and more spiritual-minded than

before, we say that he has passed through a disintegration process.

There are many interesting things to be learned about this disintegration process. Oftentimes a man is in a set of circumstances that, no matter how well they satisfy his material desires, fail to satisfy his soul. No matter how well his physical needs may be cared for, he has a sense of something lacking, a divine discontent. When through lack of inner wisdom he fails to see his soul's need and therefore fails to satisfy it, then the material wealth and material surroundings that are blinding his true, inner vision will drop away from him. The disintegration process will set in. One by one he will lose those things which he had considered all-important and in the struggle attendant upon that loss will come face to face with his real, inner Self. Life will take on a new meaning; out of the ashes of the old the new self will rise, and he will build again, more truly, more firmly, more lastingly, than before. People will say of him, "Why, he's not the same man at all." He is not. The old self has passed away in that general disintegration process, and the new self that has risen from the ruins is nearer his real Self—a better expression of the indwelling Christ.

CONCRETE examples sometimes help us to get an idea firmly established. Let me give you one. Let me tell you of a family who a few years ago were living a life of ease and comfort. They had plenty of the world's goods, yet slowly but surely their higher vision was growing dimmed. They were people who had started in life together with little else than the benefits of good home environment and good education. Gradually, in the course of years, they had accumulated plenty of material comforts. They had grown in worldly wealth, but they had shrunk spiritually. They had at first kept their minds keen with good reading and by keeping in close touch with matters of current interest, but with the growth of material wealth they even al-

lowed their minds to become stagnant. The husband no longer read anything but what had a direct bearing on his business. The wife found no time for anything but the new fiction. They no longer enjoyed the close mental companionship bred of reading, enjoying, and discussing books together. They drifted apart —the wife immersed in her social interests, the husband in his business, and the children left in the care of servants. There was no longer a beautiful family life of mutual interests, and seemingly no way of reëstablishing it. Discontented, vaguely unhappy, really yearning for a higher expression of life, they went on in a virtual treadmill, and what happened? Business disasters fell thick and fast, and one short year found them not only penniless but heavily in debt. It was all seemingly terrible and bewildering. Why should they, who had always lived upright, honest lives, have become victims of such unavoidable disaster—so involved in the "fell clutch of circumstance"? Then as they faced the ruins came the great illumination; they were closer in spirit than they had been for years. The scales fell from their eyes; they found their real selves, and, phœnixlike, they rose from the ruins and built a surer, firmer, truer foundation on which to start anew.

THIS is but one example of the great disintegration process that we see going on all around us, and that we sometimes face in our own experience. When the soul yearns for that which existing circumstances seemingly deny it, forces will be set into operation to disintegrate those circumstances and free the inner man to build anew. Watch, and see if it is not often true that seeming disaster is but the freeing of the inner man—that higher, better self—from the clutch of circumstances.

Unfortunately there are those who fail sometimes to see this sweeping away of the old as but a means to the end of rebuilding the new. Instead of rising,

phœnixlike, with renewed life, strength, and courage, they stand amid the ruins of the past and bind themselves to those ruins with the chains of regret. There is nothing so hampering to progress as regret. Do you remember the story of Lot's wife? How many of us are pillars of salt? How many of us are turning the fertile soil of our mind into an arid, desolate waste by

ISAIAH SAID: *Thou wilt keep* him *in perfect peace,* whose *mind* is *stayed* on thee; *because he trusteth in thee*

constantly watering it with the salty tears of regret? As long as we live in the past we can make no progress in the now, and it is the ever present, eternal now that is all-important to us. The past means nothing in our life save as it has made us what we are now. The only value that any experience in our past has for us is in the lesson that it teaches us. If we have learned that lesson then we are through with that experience, it has no further place in our life. We become the living testimonial of that lesson learned. There is no need of going over it again. But if we have failed to learn the lesson of some previous experience, then be sure that we shall have to live through a similar experience and mayhap another and another until we do learn the lesson. The lesson once learned, the experience is blotted out as far as we are concerned, and the lesson that it taught—the new wisdom, the new judgment, the new tolerance—is ours in the now and serves as a guide while we build anew.

JUST a word, now, about regrets for past mistakes. Many a life is being lived in the shadow of some past mistake, or sin. What is sin, after all, but a mistake? Taking the wrong for the right, aiming for happiness, but missing the mark. The cry in so many souls is, "If I could only undo it, if I could only begin

over!" You can never undo what you have done, but you can always make what you have done a power for spiritual uplift rather than a power for discouragement and despondency. If in answer to the question, "Would I under any circumstances commit that sin again?", you can with all the strength of your soul say, "Never, I have learned my lesson," then yours is a stronger, nobler soul than before it was tempted and fell. So why go on saying in your heart, "I am a poor miserable sinner and there is no good in me," when you know that nothing could induce you to sin thus again? Because you once sinned you are not now a sinner; you are a soul made stronger by a lesson learned, a past mistake. Who is better capable of guiding a headstrong, reckless girl than one who has tasted to the bitter dregs the results of heedless folly? What man is better able to guide and influence weak-willed youth than one who has paid the penalty and learned the lesson of a mistake?

Come out of the past, live in the now. Claim all the power, all the strength, all the growth, that is yours by virtue of your past mistakes. Get the realization that you are to:

> Build on resolve, and not upon regret,
> The structure of thy future. Do not grope
> Among the shadows of old sins, but let
> Thine own soul's light shine on the path of hope
> And dissipate the darkness. Waste no tears
> Upon the blotted record of lost years,
> But turn the leaf and smile, oh, smile, to see
> The fair white pages that remain to thee.

Come out from under the shadow of self-condemnation, come forth into the light of Truth. See yourself as you really are, an expression of divine Spirit. Recognize the Christ within your soul, and in that recognition the dead past will drop from you and you will make the ever present now a testimonial to indwelling Spirit—to the Divine within yourself.

The Art of Living

By KATHARINE V. HOLSTE

WE ARE living today in a period in which restlessness is rampant. Everywhere around us we find our associates hurrying, pushing, contending over the most trivial details. We look into faces tense with strained preoccupation; we hear voices sharpened to an edge by taut nerves. A thousand and one things clamor for, demand, our attention. Some of us become almost bewildered, wondering which objective should have first claim on us.

Yet there are those among us who are learning—amid the dizzy whirl—to be still within and to go quietly on their way. Fortunate are they who, in the midst of the little irritations and interruptions of every day, though surrounded by a chaos of plans gone awry, can maintain their serenity.

The immediate task looks so important! I sit down to write, my mind filled with my theme. The telephone rings. Am I too busy to be gracious? In my thoughtless absorption, do I reply impatiently, curtly, eager to be at my "more important" work? Was the possible helpfulness of my article bought at the price of some one's heartache? I should not want to think so.

We make promises. We are filled with kindly intentions. The surrounding turmoil of life claims us. We forget. Yet the one to whom we made our promise may be waiting eagerly for us to fulfill it. It may be a very small thing in our eyes, but a very great one in his.

A busy woman promised a young girl that, when a certain theatrical production came to town, she would see that the way was made clear for her young friend to enjoy it. The play came. And went. Not a word was said. It hurt a little. It left an I'll-believe-it-when-I-

see-it attitude in the young girl's mind.

Pressure of time? The woman merely forgot. Let us not give way to good impulses thoughtlessly and pledge ourselves lightly. Surely our spoken promise should be as inviolable as the word of God. In the final analysis our promise is just that.

Neglected letters? How little we realize the light that our written word may bring to one who is waiting! It may mean the changing of a life's experience, the healing of a wound unknown to us. Can we afford to miss such an opportunity?

THE thought arises: "If I allow these petty details to claim me, what time shall I have for real usefulness and concentrated work? Shall I not, like Martha, be 'cumbered about much serving'?" There is a wise One within each of us who orders our ways. Few of us as yet have become intimately acquainted with our Self, the divine Christ of us. As we learn to know Him, our path will be one of peace and rich achievement.

If the Father has "greater *works*" for us to do, certain it is that, as we do with all our heart the thing at hand, as we lovingly meet the demands made upon us, He can the more readily trust us with the high, exacting positions of responsibility in life's laboratory.

As we walk with perfect confidence the way of the loving heart amid seeming trivialities, all the pettiness will drop out of our life, and it will be divinely ordered. Greater opportunities will come to us, and our days will be enriched beyond our dearest dreams.

Paul says, "One thing I do." Are we giving to the task in hand the full attention that it requires?

In playing the piano, each variety of touch demands its own degree of weight. We learn to control the fall of the finger, that it be barely a featherweight, or warm and relaxed; the action of the wrist must be at once supple and restrained; the arm must respond instantly to a fine balance of tension and release; even shoulders and back must be trained to lend or withhold

their action. Each part, each muscle, must be adjusted to such a nicety of proportion in play and interplay that each note, each chord, each phrase, has its proper emphasis.

The instrument responds in volume and quality of tone according to the weight released through the arm and hand of the player. If we desire to execute a light, rapid passage, but employ too much weight, the result will be stiff and clumsy. Conversely, a series of full, sustained chords will demand utmost relaxation coupled with accuracy of control. Too little weight results in thin, superficial "note sounding"; too much, in heavy, characterless bungling. Neither lends itself to artistic interpretation, which is always the perfect gradation of light and shade. One must have acute discrimination and control.

SO IT is with life. Each task demands its own proportionate degree of attention and concentration, no more, no less. That one who is obsessed with the consciousness of many details, who is always hurrying and worrying, is wasting energy. Some well-meaning person will be miserable for days because a chance look might have hurt Mrs. B——, who perhaps never saw it; another will nag for an equal number of days because Jane put too much salt in the soup. Such minds have lost their perspective. "Beelzebub" means "lord of the flies," and it is a certainty that petty annoyances, buzzing around us like so many irritating insects, undermine our morale until we succumb to the prince of devils, whose most potent weapons are little discouragements and vexations.

Then there are those who flit irresponsibly from one thing to another, who never have the same opinion two days in succession, who never consider the comfort of others or the way of kindliness. And those who are so occupied with big business and great achievement that they cannot stop to partake of the crystal-clear waters of life's spring—at hand for the taking. Too busy to

laugh with a child, to delight in the exquisite grace of the family kitten as she plays with her spool, or reverently to pause in the glory of the sunset glow! They are indeed out of harmony with the whole.

Let us develop as much self-control, as great artistry, in playing the glorious instrument of life as we employ in the mastery of the piano—that marvelous combination of wood and strings which carries on wings of harmony the soul of the player to the listener. Certain it is that mastery of the daily exercises that the Great Teacher places before us will result in transcendent music for the universe.

There are mechanical duties—household tasks, for example—that do not require the mental concentration necessitated by a problem in algebra. Yet even dish washing must have sufficient attention to get the dishes clean and prevent their being chipped. There is an infinite satisfaction born of doing little things well—the little things that sweeten our life in passing. On the other hand, we should not neglect to lift our vision to the grandeur of life's vastnesses.

LET US remember, as life presents to us an opportunity for loving service or the privilege of being lovingly served, that this *one* thing will never again come this way. It touches us, passes us, marches onward in the cosmic procession, never to return.

Have we fulfilled our obligation toward it?

Have we given the "cup of cold water" in His name? Have we uttered the word of instruction, of cheer, of encouragement? Have we cancelled that negative thought, erasing it forever from our consciousness? Have we blessed that coin which passed through our hands, thus redeeming it from the world's stigma of materiality and inadequacy?

It is not only our human contacts that must be cherished and blessed, but our thoughts, our ideas, even our possessions. Many a creative writer through neglect has lost a seed-thought that might have yielded

abundant harvest. Many a simple heart, through gratitude and thanksgiving in the midst of humble surroundings, has drawn to itself harmonious and adequate possession through use of the divine law of enrichment. Things, as well as persons, love appreciation; and soul qualities no less expand under the warmth of acknowledgment and consistent awareness.

What of this moment? This very moment? Never again will it pass this way.

Man has measured eternity—cut it up into years, months, days, hours. Are we giving each moment its due? Or are we desecrating it by worry, fear, sorrow, complaining? Are we allowing the memory of other moments, misspent in anger or bitterness, to tarnish the beauty or thwart the possibilities of this?

We are admonished to forget "the things which are behind." We are always on the threshold of a fresh beginning. Look upon each moment as a faërie guest. Will you soil her golden garments and dim her glittering wings with the regret or even the memory of the unhappiness of the last half hour? There is no need to waste time in idle regret over even an untrue thought. Replace it instantly with two constructive ones and let it sink into the oblivion of forgiveness.

ARE WE drawing into the present the dark clouds of apprehension, fearing that tomorrow may bring disaster? Today is our opportunity. Some one has said: "Give us the consciousness that realizes God as everlasting supply for every human need, so that we really live in today, and earth will be transformed. Our fears are our prison keepers that keep us from realizing our inheritance of power."

What is true of financial supply is basically true of all things. Strength is all-sufficient for every moment of every day. Life is a ceaselessly flowing current of Spirit energy, which forever sustains each particle of itself. "Love never faileth." Today is our opportunity. Each moment lived close to the thought

of God's omnipotence—the reign of good—and kept bright with faith and sweet with kindliness will banish all future darkness. There is no shadow on our pathway in the days to come, save as we create it. Our present fears send their shadows before, and when we encounter them we imagine that they have been lying in wait to destroy us.

Live true, think true, feel glad, now, the next minute, tonight, tomorrow, next week, regardless of how things look, and the way will grow lighter.

True seeing, which includes true living and fearless faith in the *now*, is the most efficient insurance policy ever issued. It is unfailing protection from a myriad of disasters. For it prevents the accident instead of compensating for it. It prevents pain and poverty, broken homes, disappointments. It insures for us a life of serenity and quiet confidence as soon as we begin to practice the art of controlled living.

So let us press on, moment by moment, beholding with open vision the allness of good, until the without is as the within and the instrument of our life is in perfect accord with the symphony of the whole.

God Is Love

That God is life is just as plain
As that the sunshine follows rain;
That God is love is just as true
As that the grasses thrive on dew.
So let us wait and never doubt
That dew will fall when stars peep out;
And when the raindrops splash and run,
Let's keep a lookout for the sun.

—*Selected*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JULY 3, 1932.

Unity Subject—*First Perception of Divine Law.*

International Subject—*Childhood and Education of Moses.*—Exod. 2:1-10; Acts 7:20-22.

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done to him.

5. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.

6. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

20. At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house:

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.

GOLDEN TEXT—

Train up a child in the way he should go,
And even when he is old he will not depart from it.
—Prov. 22:6.

SILENT PRAYER—*Let Thy righteous law be fulfilled in me.*

There is a law or process of spiritual and mental growth that is constantly at work in the mind, raising man from material consciousness (Egypt) to spiritual consciousness (the Promised Land). Metaphysically, Levi, which means "joining, uniting," represents the faculty of love in human consciousness. "A man of the house of Levi" and "a daughter of Levi" therefore betoken the objective and subjective phases of the love faculty in the life of man.

The birth and the early childhood of Moses represent the development in consciousness, by the law of growth or progression, of man's being from the negative side. The meaning of the word Moses is "drawing out." "And she called his name Moses, and said, Because I drew him out of the water."

This is a lesson in the unfoldment of consciousness. Water represents mind action, negative but all-poten-

tial. Out of seemingly negative conditions (the Israelites had become slaves in Egypt) comes a new growth. "The Spirit of God moved upon the face of the waters." According to biology, life on the earth first became manifest in the waters. Thus the Mind that created the earth sowed its thoughts in a universal solvent, that they might be increased. Out of this universal element comes all that is beautiful and good. "He was a goodly child."

When we are in what seems to be Egyptian darkness, and are apparently as "weak as water," we are ripe for the drawing forth of a higher understanding (Moses). When we find that we can do nothing of ourselves, then we are ready for the next step, namely, our coming into the consciousness that Paul describes in the words, "I can do all things in him that strengtheneth me." The thoughts that rule in the body consciousness under the material *régime* (Pharaoh) are bent upon putting out all the children of light (our higher, truer thoughts and ideals), but if we are of the house of faith, as Moses' parents were, then our desire to bring forth the higher consciousness will find a protector, even though it be in the lower forces of the body consciousness (the daughter of Pharaoh).

We must care for the infant thought of Truth that is symbolized by the baby Moses, and must surround it with the ark of love and trust, even in the midst of its seeming enemies. "Surely the wrath of man shall praise thee." At the time that Pharaoh was seeking to destroy the Hebrews, his daughter was used as an instrument in God's hands to help give to Moses the education that he needed to become the leader of the Israelites, and to help them get out of Egypt. He became the acknowledged son of Pharaoh's daughter, and was given the same educational advantages as the sons of the Pharaohs. Moses, we are told, "was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works." Part of his might was learned

in the schools of Egypt, and part came later through communion with the priest of Midian, in whose service Moses spent a period of forty years. But the greater part of Moses' power came through his recognition of God as the great law of the universe.

When we have arrived at a certain understanding of Truth ("when Moses was grown"), we are prone to be overzealous of our principles, even to the point of destroying anything that interferes with their freedom. Moses killed the Egyptian who was smiting a Hebrew, and hid him in the sand; thus do we seek to hide our sin in the deception of material belief by arguing that it is right to destroy evil. The thought that seeks to destroy that which opposes us reacts, and we find our own thought people in contention. This leads to self-examination, and to the revelation that we have been in great error. The day after he had killed the Egyptian, Moses found two Hebrew men striving together. He tried to adjust their difficulty, and one of them asked him: "Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known." Thus is the wrath of the physical law called down upon us ("When Pharaoh heard this thing, he sought to slay Moses"), and our consciousness of Truth is obscured for a season ("Moses fled from the face of Pharaoh").

Although the phase of the evolutionary law that Moses represents springs from the love idea in mind, the earlier stages of man's understanding of that law do not include love. In his personal zeal to free his people from oppression, Moses felt justified in resorting to force. In much the same spirit John, the disciple of Jesus Christ who represents the love faculty in man, in his great zeal for the welfare of the Christ, wanted to call fire from heaven to destroy some persons who would not receive Jesus; but Jesus would not allow him to do it, since the Father's will is to save and not to de-

stroy. Our love must be raised to a higher level than it now occupies in the race consciousness, and we must educate ourselves in the Christ principles.

Divine law has been thought of as a mighty, merciless force, so undeviating and so destructive in its action that it required a mediator between God and man to enforce it in a way harmless to man. Jesus Christ did not so designate it. He said, "He that hath seen me hath seen the Father." The law of love is the only divine law. True love is always a saving, redeeming, uplifting, harmonizing quality. It is sustained and renewed by its actively willing the divine purpose into expression. "My meat is to do the will of him that sent me, and to accomplish his work." God's work is finished, in the ideal, but in the manifest realm the finishing remains for man to accomplish. In the working out of the divine purpose concerning man, there can be for man neither satiety nor dullness.

"My work, however small,
No hand can do but mine.
It is God's special call
To me; a gift divine."

QUESTIONS

1. What do the birth of Moses and his early childhood represent?

2. What does water represent? What comes out of seemingly negative conditions?

3. When we are apparently as "weak as water" and feel that we can do nothing of ourselves, for what are we ready?

4. What is it that finally makes us free from error and guides us into the light of Truth?

5. What does zeal without wisdom lead us to do?

6. What is the work of God that we are to finish, through the help of the Christ consciousness?

Lesson 2, July 10, 1932.

Unity Subject—*Recognition of* I AM *Leadership.*

International Subject—*The Call of Moses.*—Exod. 3:10-15; 4:10-12.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

10. And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue.

11. And Jehovah said unto him, Who hath made man's mouth? or who maketh *a man* dumb, or deaf, or seeing, or blind? is it not I, Jehovah?

12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

Golden Text—*Certainly I will be with thee.* —Exod. 3:12.

Silent Prayer—*In the name and through the power of the supreme* I AM, *I now lead my thought people into the joyous freedom of the Christ Truth.*

The story of Moses' flight to the wilderness of Midian (which is really a part of our lesson for today, since in its broader sense the lesson is taken from Exodus 2:11—4:20) tells in symbol of the discipline that we must undergo when we have besought the exalted One to deliver us entirely from bondage to materiality and sense.

Horeb means "solitude"; that is, we have to go into the solitude of the inner realm and lead our flock of thoughts to the "back of the wilderness," where dwells the exalted One, the I AM, whose kingdom is good judgment. One meaning of Midian is "judgment." Jethro, father-in-law of Moses and priest of Midian, means "his excellence; his preëminence." We are in training in the wilderness for forty years, or until we arrive at a four-sided or balanced state of mind. Moses' life was divided into three forty-year periods. The first of these was devoted to his education in the lore of Egypt, or to development of the outer, material consciousness. The second period, which is covered by today's lesson, was spent in training the inner, or intuitional, side of his mind, in the quiet of the wilderness. The final period was given over to active work for his people.

When the proper balance is reached in mind, the light of intuition, or flame of fire, burns in our heart, yet there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart this "bush," or tissue, is not consumed.

Man does not need to turn aside from his accustomed path to "see this great sight," as though he faced a miracle. The very place where he stands, in consciousness, shows the activity of omnipresent Spirit in his life. Without the help of Spirit, he could not have come into such a consciousness. This place, or consciousness of wholeness, is "holy ground," or substance in its spiritual wholeness; that is, substance as an idea in Divine Mind. When this "holy ground" is felt by man he must take off from his understanding all limited

thoughts of the Absolute: "Put off thy shoes from off thy feet."

At the wisdom center within man God proclaims Himself to be the Father of fathers, the God of Abraham, Isaac, and Jacob; thus our real Father is Spirit, not only in an hereditary sense, but in an individual, or I AM, sense.

When we reach this stage in our inner discipline and, through our communion in the silence with the light within us, understand that our true nature is spiritual, we see that our higher thoughts (Israelites) are in bondage to the lower thoughts (Egyptians) and that the true way of release is clearly indicated. We perceive the possibilities of man and the goodness of the omnipresent substance (Promised Land) to which we can raise every thought.

The assurance of God's power, "Certainly I will be with thee," is with us, and we are henceforth to take our spiritual heritage for granted. In this recognition of the power and the presence of God lie all our strength and our ability. The higher or spiritual consciousness must become infused into the carnal or personal in order to lift the thoughts that belong to the Promised Land substance out of bondage to our darkened sense thoughts (Egyptians). The realization of our freedom from materiality raises both the soul and the body to higher consciousness. Moses, the law expresser, must be led by Jehovah, the lawgiver. When this change is first being experienced there is a feeling of inefficiency. The individual may feel that in his personal, or lesser, self, he is not able to express himself well, and that he is not capable of undertaking the task before him. However, when he looks back of the seeming, to his real self, his inner spiritual I AM, he feels a mighty power surging through him, and knows that this I AM, or Christ within him, is equal to any task, any emergency.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of

the supreme I AM. Many times the word of the Lord has been spoken by apparently weak men and has produced marvelous results. These men set their minds not upon their own limited ideas of man and his abilities, but upon the mightiness of the great I AM. Jehovah God, speaking through them, did the work of the Master. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." "The Father abiding in me" is the supreme I AM, and in the name and through the power of I AM I can lead my thought people out of Egyptian slavery and into the glad, joyous freedom of the Christ Truth.

The Jews sought to put Jesus to death because, they said, "Thou, being a man, makest thyself God." But it was only because Jesus identified Himself so completely with the God Spirit within Him that His life is so compelling. God's "I AM THAT I AM" became, in Jesus, I WILL BE THAT I WILL BE, when He consciously willed to do the will of God.

In Exodus 4:11, we find that Jehovah, or I AM, in man makes him dumb or eloquent, seeing or blind. We know this to be true, since by our I AM we draw to us any condition that we choose. We may do this either ignorantly or in understanding. Let us remember therefore always to link our I AM with the good that we wish to have manifest in our life. Let us never say, "I am sick," "I am weak," "I am inefficient." Let us rather always declare, "I am well," "I am strong," "I am efficient and joyous and whole."

QUESTIONS

1. What is symbolized by Moses' flight into the wilderness and his forty years of training there?
2. What occurs after one has been in training in the wilderness?
3. What illumination comes to us in the silence?
4. Whence come our strength and our ability?
5. What is the supreme I AM in man?

Lesson 3, July 17, 1932.

Unity Subject—*A Complete Change in Consciousness.*

International Subject—*The Passover.*—Exod. 12:21-28.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25. And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28. And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

Golden Text—*Our passover also hath been sacrificed, even Christ.*—I Cor. 5:7.

Silent Prayer—*In my every thought and act I put away error and concur with Truth.*

The Passover symbolizes the passing over or out of one state of consciousness to another. The Egyptians' first-born who were slain are symbolical of the central or ruling powers of our darkened, carnal states of

thought. The first-born of the Egyptians may also be interpreted as symbolical of the highest concepts of life that the physical man possesses. If the consciousness is established in materiality, and has no expectation or thought of spiritual life, it is under the destructive power of limited beliefs and limited thinking (the destroyer, or death angel).

We may have made our true statements mentally, and seemingly may have complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, a step that is typified in the feast of the Passover.

In every change of consciousness we mentally let go of error thoughts and lay hold of the spiritual. Our denials and affirmations react on body cells, the old cells passing away and the new cells taking their place. This is the "passover."

The lamb that is killed and eaten in the night represents the giving up of the animal life consciousness in the obscurity of the sense body. The command is that the lamb shall be without spot or blemish, and shall be wholly eaten after having been roasted with fire. This command refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The Children of Israel were not to boil the lamb in water. This means that we must not allow ourselves to get into negative, worried, anxious states of mind, since these will react on the life in our organism and will bring about inharmonious, weakened conditions. We must rather set our energies afire (as it were) with strong words of Truth.

There must be a physical sacrifice as well as a mental, and "the whole assembly of the congregation of Israel" (6th verse) must join in it; that is, the whole consciousness of spiritual desire must acquiesce. Some

Truth students think that it is not necessary to change the habits of the outer man, that all that one has to do is to keep one's thoughts right; but the Scriptures teach that there must be a conscious physical change before the complete demonstration in mind and body can become manifest.

"Jehovah will pass through to smite the Egyptians." The claims of the sense life cannot stand before the divine law. The power of that law passes over and leaves unhurt only the life that is shielded and protected by the divine quality of innocence (the blood of the lamb). This innocent life must be manifest in the threefold nature of every man, the spiritual, the mental, and the physical ("the lintel and the two side-posts") before he can be sure of his conformity with the law. When he develops this nonsensual consciousness he becomes at one with the law, and any negative reaction of the sense consciousness to the higher law will be unable to touch or affect him.

The teaching in regard to the power of "the blood" permeates the Old and the New Testament alike. This blood atonement has always been a question beyond intellectual comprehension. There is a mighty fact and a living potency in the blood of Christ, but the red blood of the flesh does not carry the power to save man in any true sense. The "blood of Christ . . . through the eternal Spirit" alone has this efficacy. Christ is the Word of God, and the life of that Word is a form of energy far transcending any life current that inheres in blood. Blood is the vehicle that carries life through the avenues of the body, but it is not life itself.

In modern religious thought, "blood" symbolizes a spiritual principle that has been introduced into the race mind through the purified Jesus. It is a spiritual principle in that it rests on pure ideals, yet it manifests in mind and body in concrete form when rightly appropriated. That it can be appropriated and used to the purification and saving of the mind and the healing

of the body, countless thousands are proving today.

This Christ principle represents a complete conjunction with the Father. "Ye therefore shall be perfect, as your heavenly Father is perfect." This can mean nothing less than complete sanctification. Those who adopt this as their creed are on the right path.

Thoughts work themselves out in things, and we get the full benefit of their work only when we help them along by taking sides with them in our activities as well as in our thinking. Watch your thoughts as they work their way through your organism. If you find that some pure thought of spiritual life is striving to free the desires of your Egypt consciousness, help it by affirming that the pure life of Spirit is in dominion in every avenue of your being and is expressing in your outer living and doing; then act accordingly. Do not be afraid to expose your inner life to the sight of the Lord, for only in the spirit of perfect candor and childlike innocence can man come under the protection of the divine law.

As long as we in our habits and our ways use God's life wrongly, just so long will the bondage of Egypt's Pharaoh hold us. The whole man, including his inner life, must be thoroughly cleansed, made open, and free. Then the Lord will execute His judgment, and those who with the blood of the lamb have purified the life of the body will escape in their body the messenger (thought) of death.

QUESTIONS

1. What does the Passover symbolize?

2. What do the first-born of the Egyptians symbolize?

3. What is signified by the lamb that was sacrificed, and by the various commands concerning it?

4. In our overcoming have we only to keep our thoughts right, or should we consciously change our outer habits also? Explain.

5. What does the "blood" symbolize to the student of Truth?

LESSON 4, JULY 24, 1932.

Unity Subject—*The Continuity of Life Realized.*

International Subject—*The Deliverance at the Red Sea.*—Exod. 14:10-16, 21, 22.

10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah.

11. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt?

12. Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14. Jehovah will fight for you, and ye shall hold your peace.

15. And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

16. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

21. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go *back* by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

GOLDEN TEXT—

Jehovah is my strength and song,
And he is become my salvation.
—Exod. 15:2.

SILENT PRAYER—*My life is spiritual, and I rejoice and give thanks that it is established in Being.*

When the word of Truth has worked in the subconsciousness to a certain point, there is a breaking up of old conditions and a separation between the higher and the lower of man's allegiances. There is often a season of great commotion in the body when this rearrangement takes place, and fear is likely to sweep through the whole consciousness. When man finds himself in fear and realizes the true way of deliverance, he cries "unto Jehovah." Then understanding of the working of the one Mind comes to his aid, and he mentally realizes that he is to "fear . . . not," but is to "stand still, and see the salvation of Jehovah."

While man is establishing himself in this confidence there is little else that he can do except to hold fearlessly to the realization that Spirit is doing its perfect work, and that there is no cause for alarm. But when confidence is strong enough to bear him up in his ongoing, he is to stand still no longer. He is to go forward to a surer position spiritually. "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

The advance in consciousness from sense to soul is beset by many obstructions. There are forces that seem at times almost overpowering and that seem to pull us back to sense bondage. These are the Egyptians. Then there are static thought regions in the subjective consciousness that seem to be insurmountable barriers to spiritual progress. The Red Sea represents a fixed idea of universal life that has become part of the very world in which we live. We find it as the race belief that life is separate from God, and this belief

has permeated the sense man to such an extent that it forms a part of his physical existence. The human concept that the life in the body is mortal must be set aside, and the God dominion declared.

The Red Sea also represents the sum of all the thoughts about life with which the race has impregnated the universal ether. This thought summation is familiar to metaphysicians as the psychic realm or race thought, which has to be overcome by the progressive soul. One can easily understand, in this sense, the immense importance attached by the Israelites to this feat, performed by an entire people, under the leadership of Moses, and the part that the tradition of this event has played in all their subsequent history.

There is but one life—God. This one life is obedient to those who recognize it in its true relation and who acknowledge the God quality or intelligence in it. Moses' act in stretching forth his hand over the sea and commanding it to go back is paralleled by the "Peace, be still," of Jesus. The "rod" of Moses is the power of the I AM on the universal plane. In the light of divine understanding, gained through the faithful practice of prayer and meditation (forty years' tending of sheep in the wilderness) man has authority over life manifestations everywhere. When we go forward to higher and freer states of living and thinking, we find it absolutely necessary to give rein to this lawgiver and leader within us (the Mosaic will), which is meek and lowly in the sight of the Lord, but mighty in the sight of the sense man (Pharaoh). This power of the illumined will within us presages the ultimate destiny of the individual and of the race. One writer has given it as his opinion that Moses was more of a subduer than a patriot, and that his relations to the Children of Israel, from the time that he led them out of Egypt to the day when he left them on the borders of Canaan and retired into the mountain to be seen no more, were those of the duelist who watches for the weak points of his antagonist. But the aim of

Moses was the founding of a universal religion, and he viewed the future at long range.

When command of life is asserted and declared in the name of the Most High, the Lord (or law) causes a "strong east wind" to blow all night, until the waters stand aside as a wall, and the Children of Israel pass over on dry ground. This means that out of the inner life ("east") there proceeds a force that spiritually empowers words. "The words that I have spoken unto you are spirit, and are life." Under the influence of human belief this life force, or Red Sea, has become an unstable element. It has its tides, its ebb and flow; it goes and it comes; it builds up for a time, and then it destroys. When right understanding takes possession of it, spiritual thoughts ("the children of Israel") pass safely through it, but when sense thoughts (the Egyptians) essay to do the same thing, it rushes in upon them and destroys them. Error destroys itself by falling into the sea of erroneous thoughts that it has conceived regarding an element that is essentially good and friendly.

Thus we perceive that nature and all the elements that encompass us are for our benefit and happiness. When we put ourselves in right relation to them, they aid our progress. The right idea of life and of man's relation to it overthrows every error thought, while the wrong idea puts him at loggerheads with nature. "The stars, from their courses . . . fought against Sisera." When the fullness of God's everywhere present life is realized by man, that life drowns in him every thought of fear, limitation, and bondage.

QUESTIONS

1. What takes place when the word of Truth has worked in the subconsciousness to a certain degree?
2. What do the Egyptians represent, in consciousness?
3. What is symbolized by the Red Sea?
4. How does man gain power over life manifestations everywhere?

5. Explain the meaning, to us, of the "strong east wind" that blew all night.

6. What is meant by the safe passing of the Children of Israel through the Red Sea, and the drowning of the Egyptians who were trying to pass through?

7. What faculty in man plays an important part in his ultimate destiny?

LESSON 5, JULY 31, 1932.

Unity Subject—*Spiritual Food.*

International Subject—*The Giving of the Manna.* —Exod. 16:1-5, 14, 15, 35.

1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness:

3. And the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

35. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

GOLDEN TEXT—*Every good gift and every perfect gift is from above, coming down from the Father of lights.*—James 1:17.

SILENT PRAYER—*Give us this day our daily bread.*

To those in whom spiritual consciousness is undeveloped and undisciplined, a realization of fullness of life and strength in a merely physical sense may lead only to a missing of the mark of the high calling of true understanding. At the period of their history dealt with in today's lesson, the Children of Israel were indeed scarcely more than immature children, given to faultfinding and to censure of their leaders, and sensible only of material comforts or discomforts. After a restful sojourn under the palm trees and by the refreshing waters of Elim, they entered the wilderness of Sin ("muddy; marshy; rage; combat"), which represents, metaphysically, states of thought that are very material, combative, and destructive. There they found fault with Moses and Aaron.

Aaron here typifies the executive power of divine law or the ruling power of the intellectual consciousness, while Moses is rather the progressive or *drawing-out* process, which works from within outward. When the entire man is given over to the sense consciousness, the outworking of the evolutionary law stirs impatience and condemnation. Such a one does not recognize that he has set himself at variance with the divine law and is meeting the result of his attempt to live entirely apart from spiritual understanding.

It has been said that fasting clarifies the spiritual perceptions, but the man who cares little for spiritual things would transgress the divine law ("died by the hand of Jehovah . . . by the flesh-pots") rather than use fasting as an opportunity to fix his mind firmly

on non-sensual pleasures.

According to the record, the Children of Israel wandered in the wilderness for forty years on their way to the Promised Land, although the journey might have been easily accomplished in as many weeks. The reason is given in Deuteronomy, the 2d and 3d verses of the 8th chapter:

"And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live."

When we are under spiritual discipline we should accept without murmurings whatever comes to us, and try to find the mental cause. We do not go direct to the Promised Land, because we are more or less ignorant of the law of existence. We reduce life to a physical instead of a metaphysical basis. We try to solve the problem of life in material ways instead of spiritual, and thus continually fall short. So we wander to and fro, here and there, searching for a way out of our difficulties, yet ignoring the only way, which is an adjustment of our thoughts to Divine Mind. The soul of man is a mental thing, and its growth depends on spiritual food—thoughts and words of Truth.

The Lord is really striving to make Himself known to our confused thoughts, and when we cry out in our sense of lack there is an invisible outpouring and a temporary satisfaction. We are not always aware of the source, but we know that we have in some unseen way been fed inwardly.

When we have perceived the fullness of strength that is ours in Spirit, we then have to deal with a wilderness of earthly thoughts, which are opposed to or

at enmity with this principle of Truth. Those bodily thoughts tell us that there is weakness, that they were starving. They murmur against the word of Truth, and long for the fleshpots of Egypt. They want a more visible manifestation of the strength of Spirit. "Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not." This rain of bread from heaven is the descent into consciousness of ideas that take form in body and actually feed the flesh man. To eat of the quails in the evening is to realize that strength is not material, that it rises above physical law and soars into the higher atmosphere of Spirit. No matter what the labors of the day have been, go to sleep with this realization in mind, and you will never suffer from fatigue. The manna in the morning is the realization that divine substance is everywhere present, in every part of the consciousness, in the wilderness, the confusion of sense, as well as in the harmony of Spirit. "In the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God."

When you wake in the morning, lie quietly and realize the all-presence of divine substance. Then see it through your imagination in very part of your organism. Fill yourself full of it before you rise, and the day's work will be a joy. Remember that it is strength-giving substance from the Lord. Let no thought of personal selfishness enter in. Do not try to gather more than you can use with the idea that you can store it up; it will spoil on your hands if you do.

When we are obedient to the divine law and have cast out of our mind all error, the heavenly strength-giving substance will be ours consciously all the time. But we shall not attain this condition by murmuring against the law, or by calling blindly on the Lord. We must patiently and earnestly strive to overcome our errors, our sins, our shortcomings. Then the word

of God will create in us a new man, and we shall know that there are life, strength, and substance in Spirit, which Jesus Christ manifested, and of which we can also partake through Him.

QUESTIONS

1. How does man make his way to spiritual consciousness slow?
2. What kind of thoughts should we watch?
3. What does the rain of bread from heaven mean?
4. What does manna represent?
5. How shall we have a daily realization of this spiritual food?

The Road to Damascus

By DOROTHY CALLAWAY

For days I was seeking
The road to Damascus
Where He might be speaking
And walking with me.
I sought Him through foothills
And blue-flowered pastures,
In lyrics of bird trills,
And songs of the sea.

At times I was certain
I brushed past His garment,
Yet always some curtain
His presence would hide,
Until there was fitted
A cross on my shoulders,
And there—as I lifted—
He stood by my side!

AWAKE, AWAKE

Words by
CARRIE WARD LYON

Music by
CARRIE WARD LYON

Joyously

1. A-wake, awake, the night is past, Let morning dawn in ev-'ry heart;
2. The breath of hear'n is on the hills, A sap-phire glow is on the sea,
3. The fu-ture waits for men of sight, World builders, men that dare and do,
No more is heard the thunder blast, The clouds of war and darkness part.
All na-ture with sweet wonder thrills With rap-ture of ex-pect-an-cy,
To car-ry on the torch of right, And make their noblest dreams come true.
A-wake, a-wake, forget your pain, And sing the song of life a-gain.
As though its Lord a bless-ing gave To field and flow'r, to cloud and wave,
Build, build a-gain! The ancient wrong Crumbles be-fore your mighty song.
The flute of peace in morning mood Is call-ing us to broth-er-hood.
And to the spir-it that can be At peace with all hu-man-i-ty.
Build on war's ruins, O val-iant youth, Build well, in Spir-it and in Truth.

Fruits of Repentance

By ZELIA M. WALTERS

"IF YOU find that you have stumbled into a field of nettles, there is no reason why you should camp there the rest of your life, and spend your time moaning and wailing that fate has dealt unkindly with you."

The teacher was trying to give some constructive advice to an inquirer, an inquirer who had found life in such a state of turmoil that he hardly knew how to take the next step. But he differed from many people who seek help. At the very beginning he had said, "I deserve this; I had it coming. I'm not whimpering about it at all. I sowed this seed, and I'd have been an utter fool to have expected any other kind of harvest. Of course I rather hoped I could slip through without having to reap all the bad harvest, but, now that it's come to me, I'm not whining. The only thing I want to know is whether there's anything to do about it."

The teacher, wise in Truth and experience, knew that there was something to do about it. When one comes, repentant and acknowledging one's blame, one is in the most hopeful state of consciousness for getting out of trouble. So the teacher answered with that arresting figure of the field of nettles.

The man raised his head with a look of dawning hope.

"You mean that, now that I know nettles sting, I can get away from them, and go on and forget them?"

"Yes, that's what nettles are for—to remind us that that is not a good place to tarry."

"You're sure it isn't up to me to stay there and suffer for my sins?"

"No, no, a thousand times no! Your suffering has fulfilled all its meaning when it has pointed you away from the place of error. As soon as you say, 'This was coming to me,' you have learned your lesson from that experience. Does a wise teacher ever keep you going over and over the lessons you have mastered? Not at all. To learn one lesson means to step higher and try the next problem. Get out of your field of nettles right now. To linger among them is morbid, a sign of an unhealthy mind. Set your feet on the upward way, and go on. Leave the nettles, and do not give them another thought. Forget them as God forgets them when He so freely offers you forgiveness for every sin and misstep.

"How did the prophet see God's forgiveness? 'Though your sins be as scarlet, they shall be as white as snow.' When God wipes them away it is as if they had never been. Forgive yourself as God has forgiven you."

The inquirer, cheered and inspired by this word of hope, began to see before him the way to win back to a better way of life. He began in that hour the sowing that would yield him a very different harvest.

SO WITH every one of us. There is no one who has not felt the sting of the nettles that grew from a rash and hasty sowing of poor seed. The only thing we need consider is: what shall we do about it?

Too many of us sit down and whine. Who hasn't heard a hundred times the wail, "Why did this have to happen to me?" As if the events of life were unattached entities that floated about in the air, and dropped on this head or that by chance.

The events of life do not happen so. They do not come by chance. They are not unattached or unrelated, to fall here and there by blind luck. What comes to me comes because it belongs to me. It has been mine from the day I sowed the seed of good or ill, and gave it opportunity to spring up into harvest.

So let us cease to complain about "bad luck," or

say that life gives us the hard things while some one else has ease and happiness. Let us not complain about circumscribed environment, or lack of opportunity. Our environment will enlarge as soon as we grow enough to compel it; the doors of opportunity will open as soon as we are able to avail ourselves of the riches to which they admit.

When we hear the familiar moan, "Why did this have to happen to me?", those who can take an outside, detached view sometimes feel like saying, "Well, why not? What have you ever done to prevent such a thing's happening?" But usually we do not say it.

But when you can say of misfortune, "I deserved this; it was coming to me," you are in a healthy spiritual state. *And you are through with that experience.* You are ready to go on. That is true repentance, and it will bring forth its gracious fruits if only you give it opportunity.

THE FIRST fruit of repentance is a turning from the way of error. You are not repenting at all when you are groaning over the results of your errors of thought and action. You are like the child who has a stomach ache because he has eaten too much rich food. He cries about the stomach ache, not about his greediness. His is too young to repent of greediness, and the next time the rich food is before him he may overeat again. But when adult intelligence does this it has not the excuse of the inexperienced child. If you groan over your figurative stomach ache, with never a thought for what caused it, you are behaving like the small child.

Bring the offering of true repentance. Acknowledge that it was your own straying feet that brought you among the stinging nettles. But know that the Father does not want you to stay there. Lift up your eyes, and behold. There is a Hand extended to lead you out of the sorry mess you have made of life, and yonder is the door of the Father's house of abundance, set wide open to receive you.

SILENT UNITY

Be still, and know that I am God

The light of the Holy Spirit illumines me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Paul wrote, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Few Christians realize the vital truth in this statement by Paul, although it is but one of many of like character to be found in his writings. Paul taught that what Spirit did for Jesus it would do for all who follow Him and adopt His methods in spiritual self-development.

Jesus claimed like results for His followers. In Matthew 19:28 it is written, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

These promises of the power of Spirit to transform man from a mortal to an immortal state are producing a great company of spiritual-minded persons who work in the silence and speak but little about their heavenly experiences. In this way, Spirit is forming a mighty Christian army that, when the need arises, will come out of its obscurity and save our civilization from extinction.

Although these widely separated souls seem to be working alone, they are bound together by the Holy Spirit, and the bond of brotherhood that unifies them is far more enduring than any human relationship. They are developing latent faculties of the soul that will make them superpowered men and women.

In order to establish and perpetuate the new order of life that is being poured into earth's mental atmosphere from on high, it is absolutely essential that a people be prepared who can function in the finer forces of the soul. The great initial outpouring of Spirit took place at the Pentecostal baptism over nineteen centuries ago. The few souls who received this baptism are the seed from which has sprung a multitude.

Paul said that we should not forget "our gathering together unto him." This gathering together of the faithful is not confined to local congregations, but it is accomplished among those who habitually hold to like thoughts. This gathering together of the spiritually developed is the object of the Silent Unity Society, which began its work in 1890. Since that time the membership of the Society has steadily increased and its unifying power grown stronger day by day. Now members of Unity are found in every country on earth. These awakened souls are forming a new race, which the Lord will use as a foundation for an enduring civilization and as an example for the whole earth. Very little has been said about this movement, because the time is not yet ripe for its outer activity. When the man of flesh has exhausted his bag of remedies for human ills, and chaos reigns, then these spiritually developed souls, with Jesus at their head, will make themselves known and devote their services to the bringing of harmony out of discord.

So let us be faithful in our spiritual work, knowing as we do that we are building an imperishable and an incorruptible temple for God. "Know ye not that your body is a temple of the Holy Spirit which is in you."

The Unity Healing Thought for this month em-

phasizes the power of Spirit to overcome all the ills of the flesh and restore it to its original spiritual perfection. The daily affirmation of this Healing Thought will heal those who are faithful in their hours of silent prayer, especially at 9 p. m., but it will also quicken one's appreciation of the Christ life and make one a member of the brotherhood of Jesus Christ.

The Prosperity Thought will increase and multiply the latent substance of the soul and make a certain degree of prosperity manifest right in the face of a world-wide thought of lack. "Judge not according to appearance," said Jesus. Do not allow your thoughts or your words to drift into negative channels, but hold yourself steadily to the polar star of true prosperity by affirming, "The Spirit of Him that multiplied the loaves and fishes for Jesus is here, increasing substance for me, and my every need is supplied."

HEALING THOUGHT

The Spirit of Him that raised up Jesus dwells in me, and I am made whole

PROSPERITY THOUGHT

The Spirit of Him that multiplied the loaves and fishes for Jesus is here, increasing substance for me, and my every need is supplied

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

WE WROTE to you about a month ago for your prayers for our boy, B——, who had a very bad case of pink eye. He improved almost at once, and now he is entirely well. About the same time we requested your prayers for a friend, Mrs. M. R. T——, of Los Angeles. She was in a hospital suffering from a nervous breakdown and seemingly in a very bad condition. Her recovery was wonderful. In a few days she was able to be taken home and the next week accompanied her husband on a trip to Washington, D. C. What wonders may be done in His name! We are truly thankful to Him and to Unity, whose service is so lovingly given. —*Mr. and Mrs. A. E., Coolidge, Ariz.*

WHEN I wired to you for your prayers on October 25, I was almost gone, but, thanks to your help and that of God, I am able to write to you today and tell you that I am much better.

The doctors had said that I could not survive—that there was not enough blood and the faint heart action could not pump it through the body. The day after I

sent you the message, the swelling in my feet went away, and the heart action changed for the better—until now it is almost normal.—*F. B. S., Chicago, Ill.*

I WROTE to you about a month ago, asking for prayers for my sister, Mrs. M. S——. She was very ill with an ailment that could not be diagnosed by the doctors. Thanks to God, and to Unity, she has completely recovered.—*B. O. G., Los Angeles, Calif.*

YOU MAY discontinue prayers for my mother, Mrs. M. E. M——, in regard to her broken hip. The bone has completely knitted, and the doctors have pronounced hers a perfect cure. They claim that hers is the most remarkable case of its kind that they have ever seen.

Needless to say, we know the cause of her unusual recovery, and are very grateful for the prayers of Silent Unity.—*Mrs. H. L. M., Brooklyn, N. Y.*

I TAKE this opportunity to thank you for your prayers. My little girl has received a perfect healing. The doctor tells me her ears have healed wonderfully. He cannot understand it, and he also tells me that she will never have trouble with them again. I am grateful for all the harmony in my affairs, and am inclosing a small love offering.—*H. A., Davenport, Iowa.*

A MONTH ago I wired to you for treatment for my husband, G——, who was seemingly at the point of death with a severe heart attack—angina pectoris. He had been stricken in his sleep, and the doctor worked over him for hours. He was in terrible agony and only the most powerful opiates could relieve him temporarily. When I wired to you, the doctor had told me that he could not possibly survive the day, and that, if I had any legal papers to be signed, I should telephone to my lawyer at once. "He has one chance in a thousand," he said. "All right," I replied, "He shall have that thousandth chance." I at once sent you that telegram, knowing that with God

all things are possible. He lay desperately ill, under the influence of opiates, and, to add to the problem, pneumonia set in in the left lung. But I held firmly to my faith and at all times was perfectly resigned, leaving him lovingly in God's hands, and knowing that He would do what was for my husband's and my highest good. I refused to send for my lawyer, and, thanks to my loving Father and to your prayers, I am happy to say that my husband is about his work at the store and constantly gaining. The doctor says that it is a miracle, but I *know*. I am inclosing a love offering with my blessing and my grateful thanks.—*P. A. L., Santa Barbara, Calif.*

FILLED WITH PLENTY

THANK you, Silent Unity, for the wonderful help that you have been giving me during the past two weeks when I wrote asking that you offer your prayers for an increase in my sales. I have noticed not only an increase in sales, but my own mental attitude has been changed toward the people I call on, and their attitude toward me is entirely one of welcome instead of resistance. I'm sure that you know how I feel—I can feel and see the Spirit of God manifesting in all my affairs. I am inclosing a love offering—part of my tithe from last week's sales. I thank you again for the wonderful help that you have given me.—*J. F. N., Bryan, Texas.*

PRAISE God! I am happy to inform you that my prayer regarding a permanent substitute position for this term has been answered. I have been given a class, and I hope to keep it.

I wish to thank you very much, dear Silent Unity, for your help and guidance. God's blessing on you always!—*J. A., New York City.*

NOT LONG ago I wrote to you for prayers for our son, that he might find steady employment. He

also sent for a prosperity bank and practiced the drill, and about three weeks ago he was advised by a former employer that he had been on the lookout for a job for him, had finally heard of an opening, and recommended him. H——, our son, went down early the next morning, made his application, and went to work that night at one of the best hotels in town as night clerk, at a salary sufficient to keep himself, his wife, and baby comfortable. We thank our Father, and may He bless your wonderful work.—*Mrs. E. C. S., Sioux Falls, S. Dak.*

HE SHALL HAVE ABUNDANCE

I AM having great help and comfort from the use of the prosperity bank. The little bank may seem insignificant in itself, but its results are very far-reaching. I have been a Unity student only about a year, and it has meant more to me than I can explain. From my heart I wish that every one would become a Truth student.—*A. G., El Cajon, Calif.*

THE DAY on which I received the prosperity bank I was told that I would receive an advance in salary of ten dollars a month, starting with January 1.

I cannot begin to express all the good and the peace of mind that I have realized since studying Unity teaching.—*E. G. M., San Francisco, Calif.*

I RECEIVED my first prosperity bank about fourteen months ago, and since that time I have made great strides in understanding, learning to put my trust in God's unfailing supply, and to know that His help is always here.

I have read Unity literature for years, and it has done me so much good! Thank you from the bottom of my heart for the many blessings that I have received.—*Mrs. A. J. A., Whittier, Calif.*

I AM sending you the amount saved in my bank for the past seven weeks. I constantly receive much

good from your teachings and from the bank drill. My family has not been seriously affected by conditions that I hear talked about, but that otherwise I would not know existed. Things have never been finer for us. Truth is a great source of joy in my life.—*O. C. M., Corning, Ia.*

PLEASE send me another bank, for I think that this is the most wonderful way to spread the good word. By helping some one in this manner, I feel and know that I, also, have been helped. My wife and I have, or seem to have, more this year than we ever did, thanks to the inspiring word of Unity.—*E. G. McC., Detroit, Mich.*

SEARCH THE SCRIPTURES

THROUGH the study of the Correspondence Course, I find that I am gaining a consciousness of the presence of God, and, while I am not influenced by it in every thought and word, I am using it more and more in my daily work. By looking back a year or so I perceive the advance that I have made, and I wish to thank you for the light that I am gaining.—*D. A. B., Nelson, B. C., Canada.*

PLEASE accept my thanks for Lesson 4 and the suggestions that you made for Lesson 3. I always enjoy these annotations and study them quite as seriously as I do the lesson itself. The fourth lesson has been a source of great pleasure and inspiration to me. I have always wanted to know what was meant by the "body of Christ" in just the clear and definite way that your lesson presents it. With deep appreciation of your prayers and the spiritual help that you have given me.—*M. W. O., Cleveland, Ohio.*

ONE of the greatest pleasures that I have found in life is studying and writing my lessons in the Correspondence Course, and with these thoughts I

have written the inclosed essay, in which I have felt God's presence so visible to me and with me. I am growing daily more and more conscious of God's presence through divine inspiration gotten through this course. A love offering is inclosed and blessed with the almighty Presence and Power.—*E. G., Denver, Colo.*

STUDY TO BE QUIET

I WROTE and asked you for your prayers during examinations. They are over now, and I passed them all, with better marks than I expected. Your prayers were a great help, and I am most grateful. —*L. H., Westerville, Ohio.*

WHILE I was in a hospital recently, suffering with a badly infected arm, I wrote to Silent Unity for prayers. I received a complete healing in two days. The doctors could not understand the case at all.

I have also made the grade and received a four-week trial in Latin, which is a great privilege. I know that it was God in me who did the work. I thank you for your prayers—*E. A. C., Providence, R. I.*

HE IS MY REFUGE

I KNOW that God answers prayer, for He has blessed and prospered me, and opened a way for me to pay nearly all my debts. But, best of all, He has blessed me with a consciousness of His love and presence. I am very grateful for the help and inspiration that comes like a ray of sunshine with every letter and periodical that I receive from you.—*Mrs. N. G. N., Ballsville, Va.*

NEARLY two months ago I wrote to you for prayers that I might be cured of arthritis. Praise be to God!—I am an entirely new person, demonstrating better health every day and going about my work the same as any one. I read *Unity* and *Unity Daily Word*,

and enjoy them very much.—*Mrs. J. S., Minneapolis, Minn.*

FATHER, I THANK THEE

THE GREAT company of Silent Unity workers seems to me as near an approach as one can make to coworkers with the Almighty.

My connection with the truths of Unity work is comparatively recent; but I am hoping to realize much from it. Unity is so—so—well, it is hard for me to define, but let's say, so willing to let us all continue in our home paths and with our old companions, while ever beckoning us on and up to the heights. It is that rarity in religions, a nonmeddlesome one! There, I think, is what I was trying to say.—*Mrs. M. M. T., North Scituate, R. I.*

I AM very much pleased with the understanding that I have gained from my affirmations as a result of your ennobling work and prayers. I have read *Unity* magazine for years and try to give old copies away as the new ones appear. I want to thank you for the wonderful work that you are doing for the Master—and for helping me to find the calm in my own heart.—*E. M., Kearney, Nebr.*

PLEASE continue publishing the testimonials that you receive and the helpful answers to questions in *Unity* magazine, for they are very helpful to me and my daughter.—*Mrs. G. B., Sutherland, Iowa.*

LOVE ONE ANOTHER

I WROTE to you some time ago regarding the trouble between my husband and myself, and requested your prayers. You sent me the leaflet, "Consecration of the Room." I am pleased to tell you that since I have had your prayers my husband is a different man. Through your help I have found peace and happiness

and I thank you. I am inclosing a love offering.—*C. A., Detroit, Mich.*

MY HELP COMETH FROM JEHOVAH

I HAVE read and reread the article, "Living a Text," by Lillian Grace Copp in the issue of *Weekly Unity* for June 27. It is simply wonderful, breathing such a spirit of true faith!

Weekly Unity contains a wealth of spiritual food in each issue. The Society of Silent Unity and the Things to Be Remembered columns are simply gems. In short, all *Weekly Unity* is a composite of helpful reading matter.—*Dr. H. B. E., Bellingham, Wash.*

I ENJOY and find much help in H. Emilie Cady's book, *Lessons in Truth.* I cannot keep the volume on hand, for I find some one who needs it, and pass it along. I think it is a wonderful book to read and reread.—*Mrs. J. E. W., Evanston, Ill.*

THE blessings that I have received through your literature and prayers have been limitless. I have better health, more courage, and a constant inner urge of Spirit to continue for greater success. Abundant supply is coming from every direction, and we are very thankful and grateful to God and to you dear ones at Unity.—*C. B., Babylon, New York.*

UNTO US A CHILD

MY BABY was born on December 7, and what a darling little girl I have! She weighed six pounds at birth and is perfect in every way. I got along beautifully, every condition normal, and this was due, I am sure, to your prayers and to the affirmations that you sent me, and that I used all the time before my baby arrived. I am grateful for your help and am inclosing a love offering.—*Mrs. H. F. S., St. Louis, Mo.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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Do you object to your students' reading other than your literature?—*Extract from a letter answered by Silent Unity.*

No; we think that every one should be free to read and study along any lines that he may desire. We do not think it wise for one to scatter his force by too much miscellaneous reading, but that is another question. In the matter of freedom we recognize the divine right of every one to be absolutely free. And there should be fearlessness as well as freedom. Students of Truth early discover that it is wise to eat fearlessly, because fear of eating or fear of foods disturbs the digestion. The very same law works in reading and study. If one fears all the time that he is going to find some error and must continually be on his guard against it, he builds up a habit of looking for evil. Exactly the opposite course should be taken. When you read, look for and expect to find that which will be helpful, and let pass without any emphasis that which does not seem to be true. A critical spirit can be overcome, first, by avoiding the assumption that you have the whole Truth and that others are in error; and, secondly, by recognizing that the Spirit is pressing for and finding expression in all people.

In your instructions to members you say, "Geographical differences in time are not factors in spiritual unity." Then why pray at nine o'clock?"—*Extract from a letter answered by Silent Unity.*

There are two planes of action in thought. The

vibrations from the brain are in space limited to earth, but the consciousness of spiritual wisdom and power transcends the earthly. Those who realize the higher spiritual plane get results through the descent of ideas into consciousness, while those who reach out into the thought vibrations of the sense world rise no higher than that plane. Therefore it is best to disregard the limitations of matter and its laws just as far as possible. "Then why pray at nine o'clock?" For the reason that time is an idea in mind, and it becomes fixed in the conscious realm according to our concept of it. When we all agree that there shall be a spiritual idea set into action in connection with an idea of time, the two are joined and a definite result obtained. The nine o'clock hour that we observe really has nothing to do with the time ticked off by the clock —it is an *idea* of time and has its place in Divine Mind with the transcendent forces that bring about the change of thought that heals.

What do you mean by not resisting evil? If I do not stand my ground, will not things, thoughts, and people run over me?—*Extract from a letter answered by Silent Unity.*

There is a difference between a positive nonresistance and a negative nonresistance. Jesus said, "Resist not evil," but He did not mean by this to give up to it and allow it to engulf the higher nature. We are told that "when he was reviled, he reviled not again," because He knew that to do so would only increase the contention and becloud the clear light of Truth in His consciousness. He said also: "Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad." This blessing (or happiness, for the meaning is the same), is the joy of the overcomer, who feels within himself that which lifts him up to a state where he becomes conscious of the indwelling peace that "passeth all understanding," where no outer discord can enter—a

peace that can not be disturbed by anything in the world. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," so long as he concerns himself with what others say and think of him, "the things which he hath prepared for them that *love*"—what? The good opinion of others? No; "that love *him*." Seek your own indwelling Lord, and "he will teach you all things and bring all things to your remembrance." You will know just what is right for you to do, and will no longer feel much concerned about the attitude and belief of others. God in the midst of each one is mighty to lead each one into the true way in His own good time. Trust Him and know that life is beautiful and cannot be made sordid, because life is God.

Cannot a little realization of Truth be fanned into a flame of enthusiasm?—*Extract from a letter answered by Silent Unity.*

It can, but it is the I AM in you that does the work. You say, "Occasionally I feel a little of the Holy Presence when I make a positive, whole-hearted prayer." This is the key to your deliverance. Cling to good only with a positive, steadfast whole-heartedness that will admit not one thought of evil or of anything else that is not in harmony with Principle. You say that your desire to realize the kingdom within has been intense. The only reason why you have not realized it is that you have, as you say, "striven, fought, and worked to gain the victory, in tears and sadness." Spiritual victories cannot be gained in this way. The kingdom of heaven is righteousness and joy and peace, and through these avenues you must find it. Learn to control your mental habits, then the physical will adjust itself and all will be in harmony.

Young people are very susceptible to the appeal of religion and high idealism.—HUXLEY

Big Things

By DORA LAWRENCE CAMERON

"There's so much in the world to do,
Big things!" she said, then took her broom
And swept, and dusted carefully,
Put fresh flowers in the living room,
Took up her large workbasket with a smile,
Mended and darned and patched a little while.

Then to the kitchen; time for lunch,
For hungry children must be fed,
Prepared the meal with greatest care,
Set the small table, cut the bread,
Greeted her children with a happy smile,
And, after lunch, sat down a little while;

Rested, and dressed, went out and shopped,
Then hurried home, so she could stay
Near by the children after school;
She always loved to watch them play.
Though in such little things her life was spent,
She found life's biggest thing: she was content.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Your Opportunity to Spread Truth

If in one year's time you could help even one person to come closer to God, you would feel that you had not labored in vain. In a year's time members of the Help-One-A-Month Club give at least twelve persons the opportunity to know Truth, and to adopt the Christ way of living. What more effective way of carrying on the Master's work than this?

With each new subscription to adults we include, free, a copy of *The Unity Viewpoint,* a booklet that makes it easy for the new student to understand Unity teaching. This doubles the value of a gift subscription. If you should like to join the Help-One-A-Month Club, a card will enroll you as a member. No dues! No conditions of any kind, except your agreement to send one Unity subscription a month to some friend.

A Student Attains Harmony in Mind and Body

A happy student expresses her appreciation of our home-study course in the following words:

With each lesson I appreciate more and more the wonderful service that you are offering. Each one seems to be even more helpful than the preceding one. For years I had been under the bondage of wrong thinking, which resulted in suffering both in mind and body, and I find it difficult to describe the wonderful experience of being able to think straight and to enjoy perfect health. I give thanks continually. Your personal interest and the explicit notes that accompany my returned papers are most helpful and encouraging. May the richest blessings of the Father attend all your efforts.

You too can have this joy and satisfaction. Why put off mailing a card of inquiry to the Correspondence School Department, 917 Tracy, Kansas City, Missouri?

From a Filipino Prisoner

Silent-70, our missionary department, sends Unity books and magazines, free of charge, to prisoners, both in this country and in our territorial possessions. The following letter of appreciation is typical:

Bilibid Prison, Manila, P. I.—*It would take many pages to tell you what God has done for me through your prayers. Prior to my confinement here, and before I came in contact with you dear people, I did not understand life. Thanks to your prayers for me, also the wonderful literature, I am now healthy, because all diseased conditions are gone; wealthy, because I possess that valuable treasure, life; wise, because I know the value of life. It is now my desire to present Truth to my companions here, that they may be brought from darkness to light.*

Special Classes for Center Leaders

The third term of the Unity Training School opens June 29 and continues until July 27. This term, while it includes regular classes for all students, has been especially planned for center leaders. We are, therefore, offering at that time subject matter that will be particularly valuable to those who are now in center work and who wish to advance in their development by means of definite class work. Special classes and round-table discussions will be held for all center leaders and prospective center leaders.

If you are planning to take advantage of the opportunities offered during this term, or if you intend to come at any other time between now and the close of school, October 28, either write or wire for reservations.

Dean of Unity Training School
917 Tracy, Kansas City, Mo.

Presented in Other Unity

The Best Kind of Go-Getter

Ames Gifford, architect, had been promised the contract for the library, but the bond issue failed to pass, and now the library would not be built. Ames considered this a "tough" break. Pop Goodnough suggested, instead, that it was tough on the unemployed, many of whom would have been put to work in the construction of the building. Ames saw at once that he had been selfishly thinking only of himself. He went back to the committee, and pleaded the case of the unemployed, pointing out also the city's real need of a library. The results caused Pop to say that the best kind of go-getter was one who forgot himself. Read, "Blessed Are the Meek," a story by Ralph S. Wood in July *Christian Business*, a story that records a true incident.

Anne Goes on Another Adventure

Yes, the same Anne that *Wee Wisdom* readers enjoyed in "Anne's Adventures in Friendliness" comes back in July *Wee Wisdom* in the story, "Anne's Talisman." The first chapter finds Anne at her grandmother's, where in true "Anne" fashion she rescues a little friend from impending danger. This story, by Zelia M. Walters, will be presented in nine installments.

Just Suppose!

An article in July *Unity Daily Word* tells the story of a man's towering success, which was built upon a habit acquired in childhood, the habit of playing the supposing game with his mother. Just as he was

Periodicals This Month

able to imagine all sorts of delightful situations as a little boy, so he was able to visualize and to attract success as a man. The article, entitled, "The Supposing Game," discusses the power of the imaginative faculty from more than one angle.

"Am I My Brother's Keeper?"

"No man is a good American who does not hang a map of the world in his heart," quotes *Youth* magazine in support of the idea of international patriotism. This thought of international patriotism is the underlying message of the July number, and emphasis is brought to bear on it through an inspiring poem, by Theodosia Smith, entitled, "We Celebrate!"

From the Material to the Spiritual

"As the twentieth century advances toward its meridian, the human intellect perceives ever more clearly the intelligent Source of all being. Here and there remain fragments of the materialism that marked the birth of modern science, but they are only fragments, personified in some outdated adherents to materialistic superstitions; for we live in an era in which a materialistic view of life is seen to be unscientific both in the abstract and in the concrete conception. From the muezzin towers of learning comes the call of the high priests: 'There is no God but God, and science is His prophet.'" These inspiring words are taken from an article entitled, "The Great Commander," by Alva Romanes, appearing in *Weekly Unity* during the month of July.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are in keeping with Unity School's standards.

** indicates: Weekly classes and ministries where organization and teaching ability have not yet been made to conform entirely to Unity standards.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers represent other-than-Unity movements of Truth, with a presentation of the Jesus Christ message that is considered in keeping with the Unity standard.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Study Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— *** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Tr Cen, 14 S 2d

Bakersfield— ** Unity Tr Cen, 1669½ Chester

Burbank— *** Unity Cen, Gregg bldg

Glendale— *** Unity Cen, 109A S Central

Hollywood— *** Unity Lib, 1030 N Western; Unity Study Cl, 1645½ N Winona

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Harmony Cen, 845 S Bdwy; Unity Truth Cen, 640 S New Hampshire
§ Home of Truth, 1975 W Wash
* DeVorss & Co, 843 S Grand; Fowler Bros, 747 S Bdwy; Bullock's; Jones Bk st, 743 W 7th; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill

Napa— * Mrs. Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1450 Alice
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— ** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 921 10th

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 277 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Sebastopol— ** Unity Cen, 501 Petaluma

S Pasadena— ** Unity Soc, 1014 Fairview

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan

Lakeland— *** Unity, 321 S Mass

Miami— * Unity Cen, Everglades hotel

Orlando— * Anna Nicholson, 417 Lake

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W. Lafayette

West Palm Beach— ** Unity Temple, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Chicago— *** Unity Fellowship, 25 E Jackson; Unity Soc, Capitol bldg
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, 1414 Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 703 Bondi bldg

Moline— *** Unity Study Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, Mine Workers bldg

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

New Albany— ** Unity Cen, 210 Liberty State Bank bldg

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— ** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, K P bldg

Sioux City— * Truth Cen, Davidson bldg

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson hotel

LOUISIANA

New Orleans— ** Unity Soc, 2000 Carondelet

MARYLAND

Baltimore— * Mrs. Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, 111 Newbury
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Study Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward

Flint— * Study Cl, 921 Eddy

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Muskegon— ** Unity Study Cl, Occidental hotel

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 1118 Dover
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Study Cl, 313 Central

Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Menlo Park— ** Unity, Menlo hall

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc. Berwick hotel
* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

Jamaica— ** Unity Soc, Franklin hotel

New Rochelle— ** Unity Cen, 490 Main

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W. 129th (col)
§ Church of Truth, 406-12 Salmon Tower bldg
* Brentano's, 1 W 47th

Rochester— *** Unity Soc, 633 East; Unity Cen, Seneca hotel

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— ** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Study Cl, Hotel Ohio
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— ** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Eugene— ** Unity Study Cl, Miner bldg
Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— * Unity Cen, Reed hotel
Philadelphia— *** Unity Cen, 236 S 13th
§ Chapel of Truth, 1600 Walnut
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Chattanooga— ** Unity Study Cl, James bldg
Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, Green bldg
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Study Cl, 2838 Wash
Salt Lake City— ** Unity Study Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Study Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 932½ Bdwy
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Westman Chambers
Saskatoon— ** Unity Cen, 10 Wheatley blk
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 739 Yates
Winnipeg— *** Unity Assembly, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— ** Unity Cen, Glendor Mt rd Upton B'head; Annie Fairbank, 47 St Nicolas rd, Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W4; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 90 Deansgate

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, 917 Tracy, Kansas City, Mo. Renewal price, $1.50 a year.

A reduction has been made in the price of our paper-bound copies of *Miscellaneous Writings* (pocket edition). Formerly priced at 75 cents each, they now sell for 50 cents.

It is a source of joy to us that the *Metaphysical Bible Dictionary* was so well received, and continues to prove so popular. A teacher of a Unity study class writes us her appreciation of this book: "The Bible Dictionary fills a long-felt need in our class. We prize it both for its beauty and for its valuable knowledge." Richly bound in fabrikoid, the price of the *Metaphysical Bible Dictionary* is $10.

"It is only after the attainment of liberation (the gift of God) that one realizes the deep spiritual significance of each step leading up to it," writes Thomas L. Masson in "What It Means to Be Liberated," an article to appear in the August issue of *Unity* magazine. He takes you step by step in his own spiritual growth from darkness into light, from bondage to freedom. Articles of this type are representative of what you will find in *Unity* magazine, a monthly publication. Subscription price, $1.50 a year.

Going into the silence is merely a form of prayer, nor is it new, for it is in strict accord with Bible teaching. Its fundamental purpose is to bring man into an understanding relationship with God. You will want to read *The Silence,* a booklet by E. V. Ingraham, which is a study of this method of prayer, its effectiveness, and its possibilities. Price of the booklet, 50 cents.

Not long ago we received a letter from a reader asking for our rate on a subscription to *Unity* magazine to be sent to a friend in England. For the benefit of any others who might want to ask this question, we wish to state that the prices on our publications are the same in every country.

A subscriber writes: "I have Myrtle Fillmore's voice on a record and no money could buy it. Some mornings when I feel a little 'down and out', all I need to do is to open my phonograph and her voice gives me courage to carry on." We have a ten-inch, hard-surfaced phonograph record, which carries *A Greeting to Unity People,* by Myrtle Fillmore, on one side, and *The Unity Statement of Faith,* by Charles Fillmore, on the other. This record sells for 75 cents.

If *Unity* has helped you, *Wee Wisdom* will help your children.

If you sometimes wonder what your relationship is to God and to the universe, you will find help and satisfaction in the study of *Lessons in Truth,* a course of twelve lessons in practical Christianity, written by H. Emilie Cady. These lessons, with question helps, reveal the beauty and simplicity of Truth, and they are especially adapted to the needs of the beginning Truth student. A cloth-bound book, price, $1; in flexible binding, $2.

Do you need hope? Do you need cheer? Do you need strength to carry on? *Creed of the Dauntless,* by F. B. Whitney, editor of *Unity Daily Word,* will inspire you with faith and courage to rise to unlimited heights. Price, in cloth, $1; fabrikoid, $2.

"What is God?" "Where is He?" "What does 'image' mean?" "Why do I look like Daddy?" Do your children ask these questions of you? You will find the answer to these and similar ones in *Lessons for Young Students,* a little booklet by Imelda Octavia Shanklin. Price 35 cents.

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"It is good to bless one's money, realizing that money is one of the expressions of God," says *Remember,* by Lowell Fillmore. "The practice of blessing money is a simple application of a Truth principle, but it will reward bountifully any person who will follow it." The book, *Remember,* is filled with simple expressions of Truth, as practical as they are true. Price of the book, in cloth binding, $1.

Unity Books and Booklets

For Beginners	Caroline Napier ... *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ... *Spanish*, $.10; *German*	.25
	Lessons in Truth ... fabrikoid $2; cloth	1.00
	Lessons in Truth ... *French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Lovingly in the Hands of the Father ... fabrikoid $2; cloth	1.00
	Miscellaneous Writings ... fabrikoid $2; cloth	1.00
	Miscellaneous Writings ... *Italian, French, German*	.75
	Unity's Statement of Faith	.10
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	Christian Healing ... *French* $.75; *German*	1.00
	Divine Remedies ... fabrikoid	2.00
	Divine Remedies ... *French*	.75
	Heal Thyself ... cloth	1.00
On Prosperity	*Adventures in Prosperity ... fabrikoid $2; cloth	1.00
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	Spiritual Law in Business, The	.25
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	Creed of the Dauntless ... fabrikoid $2; cloth	1.00
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	Finding the Christ	.25
	Finding the Christ ... *German, Spanish, Swedish*	.25
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	Unity Song Selections ... cloth	1.00
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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City. Mo.

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You can help a friend to improve the conditions of his life by showing him the Christ way of living. But perhaps you hesitate to approach him concerning his spiritual needs. Then why not send him a Truth periodical to help him discover for himself what practical Christianity will do for him.

To make it easy for you to do this, we are offering an eight-month fellowship subscription to *Unity* magazine for $1. Choose three friends whom you would like to help, and order for each a fellowship subscription to *Unity* to start *at once.* You can save $3 in a Prosperity Bank to pay for your order, at the same time receiving Silent Unity's coöperation in prayer for your increased abundance.

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917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity, and send me a Prosperity Bank. I will follow the instructions that you send me to help set in motion within myself the laws that govern my prosperity. I will use the bank seven weeks to save $3 for three fellowship subscriptions to *Unity* magazine to be sent *at once* to friends whose names appear below.

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   City ..... State .....

2. Friend .....

   Address .....

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   Address .....

   City ..... State .....

My name .....

Address .....

City ..... State .....

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UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love.—*I Cor. 13.*